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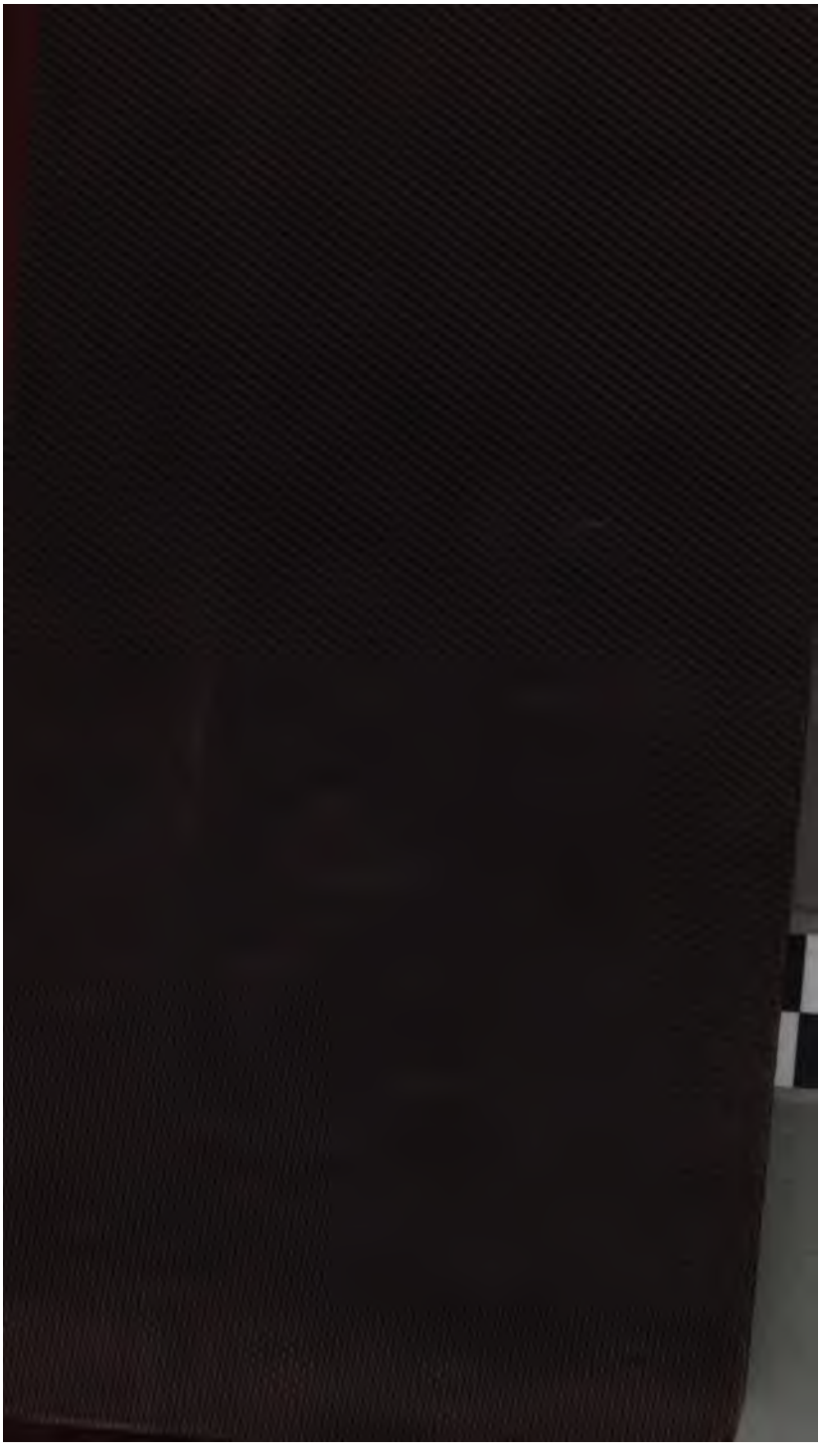

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MEMOIR

OF THE LATE

HANNAH KILHAM;

CHIEFLY COMPILED FROM

HER JOURNAL,

AND EDITED BY

HER DAUGHTER-IN-LAW,

SARAH BILLER,

OF ST. PETERSBURG.

"Africa will, I believe, be ever dear to my heart, and I would pray that no shrinking from danger should ever interfere with what is called for from me in this injured people's cause."—*H. K.*

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PREFACE.

In presenting to the public these extracts from the voluminous Journal of a tenderly-loved parent, it seems only necessary to observe that every effort has been made, both by her daughter and by judicious, and long-tried friends, to bring forward in a collected form such parts as may throw light on the character, labours, and dedicated life of the deceased. If they have not succeeded in giving as continuous an account as might be desirable, it has been owing to a paucity of information; one reason of which may have originated in the retired spirit of their precious relative and friend, who always preferred that what she did should be little known, and still less the subject of conversation.

The selection has been made with increasing interest, and no regret was felt till the close obliged us to take leave of a character so full of instruction and encouragement; yet this regret has given place to the hope, that by the perusal of these pages many may be led to appreciate more fully the inestimable privilege of retirement, and waiting on the Lord, in order to follow the gentle intimations of His Holy Spirit, and thus be prepared for such a part in the world's vineyard as the Great Master shall appoint.

St. Petersburg, April 4th, 1836.

MEMOIR.

CHAPTER I.

Her early Life—First religious Impressions—Joins the Society of Wesleyan Methodists — Extracts from her Journal.

HANNAH KILHAM was the daughter of Peter and Hannah Spurr, who were respectable tradespeople in the town of Sheffield, in which place she was born the 12th of 8th month, 1774. Of her early years little is known. Her constitution was delicate, and her mind much disposed to reflection. When very young her mother died, and she, under the superintendence of an elder sister who was married and lived near, took charge of the family, and was incessant in her exertions that all should be comfortable and in order for her bereaved father, brothers, and younger sister. Through the kindness of two of her early associates we are indebted for the following detail: "Our acquaintance commenced at the vicarage day-school[1] when your beloved mother was about

[1] Many years afterwards, in writing to a friend, she says, "I account it one of the greatest happinesses of my earlier days, to have been frequently under the care, for religious instruction, of one whose affectionate parental kindness will always claim from me the warm returns of gratitude and respect,—I mean one of the ministers in the Establishment wherein I was brought up,

ten years of age, she was then a most amiable, talented, and serious girl, and set an example worthy the imitation of her schoolfellows. At that time she regularly attended the evening prayers at the parish church; and, however she might be engaged with her companions, she always left them at the hour for worship. Her sympathy with, and care for the poor manifested itself when she was very young; and my sister remembers she had her weekly pensioners for whom she saved her pocket-money, for she often accompanied her at the stated time for carrying her pence to those on her list. She also at that time kept a diary of her good and bad deeds, which she placed on opposite columns; but she gave it up, because she soon found the bad to preponderate."

At fourteen years of age she was sent to a boarding-school in Chesterfield, where she conducted herself to much satisfaction, and made so much progress in the study of grammar as to displease her master, who, in those days, when that science was not taught to girls, thought her overstepping the bounds of the female province. At sixteen she returned home, and, from changes in the family, was thrown into gay life; but its vanities never were agreeable to her, and she entered into its follies principally to satisfy her relations and friends.

When about nineteen or twenty she was struck with the change of deportment and engagements in some of her intimate friends; and being under

who, during the summer, used to meet the children of his congregation, or of any who chose to send their children, once a week for religious instruction. And his labours, I believe, were not in vain."

serious impressions herself, she called upon these friends and made many enquiries respecting their views and feelings, and from that time evinced a desire to be more intimately associated with them. One of them has very kindly furnished a few particulars of her at this time, which are the more acceptable as her journal is silent on this all-important change.—"The work of conviction for sin was carried on in her heart more by the drawings of the Holy Spirit than by any deep awakenings of conscience. After associating awhile with the above-mentioned friends, she declared herself more openly on the Lord's side; and soon being enabled to believe with her heart unto righteousness, she became ready to make confession of the same to others. About this period she joined the Society of Methodists. In our love-feasts[1] and band-meetings[2] she

[1] Love Feasts.—Primitive Christians had feasts of charity. They frequently held these after public ordinances, and spoke to each other of the love of God, and the things which concerned their salvation. The Moravians followed a similar plan, and John Wesley adopted their mode of holding love-feasts almost in every particular. Persons of various societies meet on these occasions; bread and water are handed round, they declare what God has done for their souls, and thus become acquainted with each other's experience, which not only increases their love to each other, but enables them to bear their brethren afterwards on their hearts before God, in their addresses to His gracious throne.

[2] "Band-meetings and Select Band-meetings are principally designed to help those who have believed through grace. They should meet by choice, with the persons they know, and in whom they can confide; the number not less than three, and not exceeding six. They should meet together once a week, and begin their worship with singing and prayer. They should speak their mind with the greatest freedom. They ought to tell their experience, that others may be encouraged; also all they feel in their hearts, that suitable exhortations may be given, and suitable prayers offered on their behalf.

often testified of the God of grace, to the edification of the church. We, and many who were present, remember well the first time in which she arose publicly to express her gratitude to God for the change He had made in her soul: she was so overcome as to be constrained to fall on her knees, and in that posture to pour out her full heart before God." She soon gave herself up to the work of her Master, and divided her time between public and private devotions, and visits to the sick and afflicted.

This season is evidently the one in which she commenced her journal.

"July 2nd, 1796. This morning I have given myself to God.[1] I have made a solemn vow that I will be the Lord's, and live a more faithful, obedient, self-denying life than ever I have done. This I have done in the strength of the Lord, begging of Him to give me that spirit of humility and love which shall constantly look up to Him for help. Lord, keep me! I am surrounded by many dangers, but thou canst raise my soul above them. I am thine; preserve me, and let me be thine for ever!

"6th. I have long deceived myself by relying on my own strength,—by attempting to reform myself,—now on one point, then on another. But my conduct had no degree of uniformity, and I had no spiritual solid peace till I came with all my imperfections on my head, in obedience to the call

"The members of the Select Band should especially be exemplary, that all who see them may be thoroughly convinced that they are aiming at nothing but to glorify God, and find their way to eternity."

[1] This was a practice among the early Methodists.

of my Saviour, simply as a little child, weary and heavy laden, casting my care and burden before Him. Then I was willing to take His yoke upon me, and learn of Him, endeavouring by the grace of God to copy His humility, convinced that 'His yoke is easy, and His burden light.' My only wish now is to lay aside every hinderance, and the sin that doth so easily beset me. I have enlisted under the banners of Jesus. I have made a covenant with God to devote my understanding, will, and affections to His cause: this I know is my reasonable service; yet I can neither do it, nor go on the Christian warfare in my own strength. God is the God of hope and strong consolation, on this Rock I will build my confidence; no longer will I trust to a bruised reed, when the power of Jehovah is offered to support me. I cast off all hopes of acceptance on my own merits, for I know I am less than nothing. My God, convince me of this truth more strongly. I would fix my soul on Jesus, I would endeavour in all things to follow His steps. O, that I could glorify the God of my salvation. The whole world and all its pleasures have nothing to be compared with one single spark of Divine love. O, let all my soul, let all the world unite in blessing God, the Father of light and life. I thank thee, O Lord, for thine abundant goodness to me. Carry on thine own work in my soul. Let me be indeed to all eternity thy child in Christ Jesus.

"January 1, 1797. Blessed, ever blessed be God that there is balm in Gilead; there *is* a physician there, and the wounds, however deadly, of the children of men may be healed. It is now a little more than twelve months since I first knew the

salvation which is in Jesus. A year of mercies indeed it has been; my soul has been borne up by the Spirit of God, and kept from sinking back into nature's darkness.

"I never before felt such a sense of the *entire* dedication I had to make of myself to God; but *He* is worthy. Oh, what have I to give! My God, be thou my strength! I do devote myself to thee! Having thus given up myself to God a sacred calm overspreads my soul. The Lord will keep me.

"Blessed be God, I can lay down my head in peace to-night, yet still I feel something of fear, on account of the sacred vows which are upon me, —a fear lest I should break these vows,—a fear which has a degree of pain in it, and which I think I should be freed from were I perfected in love.

"3rd. I hate the tyrant's chain, and it distresses me to think that the enemies of Christ should have any part in my soul. Oh, that I might more fully see the depth of corruption there is in my heart! then I should surely shrink from myself, and take refuge in the hope set before me.

"4th. One part of this day I seemed quite weary of myself: my communion with heaven seemed almost closed, my soul barren, and faith at a very low ebb. Sometimes I was distressed with the fear of falling into lukewarmness and insensibility, because of the excessive slothfulness of my spirit. Then again, at other times, (that is during a part of the forenoon, while engaged in domestic employments,) I got into a spirit of carelessness, and gave way to such light, trifling conversation as afterwards caused me a good deal of pain.

"Darkness and distress continued till evening, when, towards the close of a meeting I was attending, my soul was brought into an agony of distress; I felt a piercing sense of the holiness of that God of whose favour I had rendered myself so unworthy. I had a painful struggle with the corruptions of my nature, which were still rising. At length I found power to look to God in Christ Jesus, and in mercy he delivered my soul; my burden left me, and a sacred peace entered my spirit. The Lord was my refuge: I had sweet consolation in secret after I returned home, yet still without that full witness of the Spirit, that powerful love in my soul, that would assure me without a doubt that I was sanctified to God.

"9th. My petition at the throne of heaven today is, that in all things I may have a single eye to the glory of God. I feel at present a particular need to pray for this. Oh, that I might always have cause to rejoice that the Lord knows the most secret thoughts of my heart! I adore that God who requireth truth in the inward parts. 'Search and try me, O Lord,' and grant that 'in all things nothing may I see,—nothing desire or seek but thee.'

"May the Lord enable me to choose the part that shall be most for his glory, and the peace of those around me! whether in so doing my natural inclination be gratified or crucified. But I would leave to-morrow in the womb of eternity. May the Lord help me to live to him the present moment!

"11th. Towards evening I retired into my room, and began to pray: was rather languid in the beginning, and oppressed by trials; but soon

the Lord poured sweet consolation into my soul, my heart was softened, and I believe melted down into the will of God. I gave myself freely and solemnly into His hands! God was indeed with me: I had a powerful view of His universal love. I had great comfort in the thought that *I cannot be where He is not!* I felt a blessed assurance that my name was written on His hands, and that in all my sorrow He still remembered me; and I knew that however I might be circumstanced in future, I could 'do all things through Christ strengthening me!' I had several opportunities for private prayer in the evening. I found myself in want of it, for now that my spirit was relieved, I was getting too much at ease and inattentive. It was impressed on my mind to retire into my room and pray, but an enemy whispered, 'Not now; it will be better to go a little while hence.' I complied, and thus was in a great measure shorn of my strength, for though I did retire some time after, I found my faith weakened, and that blessed degree of light and power withdrawn. I did not recover it, but fell asleep at night with some uneasiness on my mind.

"27th. When I retired to my room an accusing spirit (but I believe it was from God) pierced my soul. My unfaithfulness,—my littleness of concern for the souls of others,—and many such reflections rushed upon my mind. I saw the vanity of every earthly thing, and the folly of tampering but for a moment between God and the world. I was in an agony of grief, of self-condemnation, and of fear lest souls should suffer through my coldness and neglect.

"Feb. 6th. I think a degree of self-confidence

has crept into my spirit, and I always find it is not any thing we feel, not energy, nor any thing else in which we may *rest*, but on *Christ Jesus*. For by resting in that powerful activity of mind which I this morning felt, I found before evening that I had strayed, and that not only my intercourse with heaven was damped, but the vigour of my mind declining. What would it avail to go through worldly employments ever so well, if we lose our communion with God, or even a measure of it? It is merciful in the Lord to give us that degree of relish for temporal things that enables us to perform our relative duties, and go through every necessary employment with pleasure. But in this, as well as in other things, I find it truly needful to look to God, for when I forget my dependence I become languid, indolent, and weak.

"7th. When to-day at chapel they sang the hymn, 'There we shall see His face, and never never sin,' my heart was softened; I longed for the time to come when I shall be pure and perfect,—never grieve the Spirit of God, never in thought or word sin against Him; but see Him as He is, and become like Him.

"Awoke at six, and felt uneasy that I had overslept the time for the meeting. I knew very well, however, that it was best for me now to rise, and offer my morning sacrifice to God. I was tempted to try to sleep again, and complied, but was quite restless. My mind appeared to have very little disposition to spiritual employment, therefore I continued to delay. When I had reasoned backward and forward, and trifled away half-an-hour, it was brought to my mind what I had sung at the covenant, 'All, all my happy hours I consecrate

to thee,' and then the bar was broken, and I arose. When I had poured out my soul in prayer to God, peace again entered my heart. These may seem trifling things to write about, but I believe the souls of men are often destroyed by overlooking what at first appears to be of small importance. But do they not mistake? Can any act of disobedience to the laws of religion be accounted as such? idleness is an act of disobedience, and its consequences are melancholy: it destroys the work of the Spirit in the heart, damps every vigorous, every lovely principle, and unfits both soul and body for the Christian warfare.

"26th. The recollection of (what I believe was) a deep-rooted attachment, which was some time since for ever broken off, would return and bring a degree of suffering to my mind; but I am deeply convinced that good is the will of the Lord. *He* has given me power even to rejoice that my will is thus forcibly broken, that I may give myself to Him, that He may choose for me. We met band in the evening: my band-mates, as well as myself, thought I had not as much simplicity, love, and zeal as I once had; and in endeavouring to find out the cause we freely opened our minds to each other. I conceived one hinderance in myself to be a want of freedom from caring about future things. I ought to learn to live to-day, and leave to-morrow.

"March 1st. I think I understand what a friend of mine means, when he speaks of the poor souls that lose their way in a dark and cloudy day. Oh, how I can feel for them! Surely it is by a higher power than man that we are for a moment kept! A victorious soul is indeed a miracle of mercy!

When we look at the proneness of our nature to turn away from God, the many things which come between to intercept our view of Him who is to nature's eye invisible, we are ready to wonder at the power of that unseen hand which keeps us.

"March 4th. Blessed be God, I dare again say with humble confidence, 'the blood of Christ cleanses my soul from sin.' I was this day deeply convinced, though not by any condemnation in my own mind, of the hatefulness of every temper which is not of God. A vital union with Christ appeared to me to be the only object worth mankind's pursuit, and every thing else, in comparison of this, frivolous and insipid. Dispositions contrary to God and to holiness, however specious in their appearance, however glossed over by man's imagination, cannot but in reality be degrading to the soul, and hold it back from that liberty and power which it is our privilege, as Christians, to enjoy. A circumstance I met with to-day was made a means to convince me of these things more deeply. I wanted every thing to be taken away from me that did not honour God, and no passion, no affection to exist in mind, but what was in subjection to this one principle,—the love of Christ. This afternoon, as I was earnestly pleading with God in my room, entreating Him to give me power to love Him with all my heart, and to bear the witness by His Spirit in my soul, I found the answer of my prayer. God took full possession of my heart; every doubt, every fear was removed, and light and peace again were given. I did indeed love God: I had a happy evening. My desires to do the will of God were increased, and I felt a

deliverance from that indolence of mind and body which had distressed and sunk me when I was low.

"12th. I have never before so fully seen the usefulness of the duty of visiting the sick. I prayed in secret for more energy, more faithfulness, and more discretion in this engagement. It is a hard thing to have grace to seek on a deathbed. Blessed be God for every soul he has called in health! I have been ready to sink in the view of my insufficiency for any work of God; for visiting the sick, or any other spiritual employment. I felt as though I were comparatively full of sin,—full of imperfections. I do so little for the glory of God, and even what I do undertake is so poorly done. God be merciful to me! He *is* mercy, or I should not yet live.

"15th. When I do not rise early I am generally thrown into confusion the whole day, or something is neglected. Oh, could I but in all things refuse to comply with the present suggestions of flesh and blood, and follow the true light!

"16th. Too much visiting, even among spiritual friends, is not, I believe, for the prosperity of my soul. It interferes too much with other things, and sometimes robs me of the time which would be better spent in retirement.

"While we detest sin, which has made such ravages in the world, while we feel ourselves unable to account for many things we meet with, let us remember that we are ourselves unworthy.

"April 1st. Strong desires this day were given me for the salvation of our family. Oh, might they all be brought to God! Oh, could we but

all look forward in earnest hope and holy confidence that we should meet in heaven!

"3rd. Sabbath-day. The love-feast was a precious time; such a constant sense of the power and glory of God as we hardly ever experienced. I felt my heart strongly united to Christ, and a growing sense of the goodness of God too in my sister's salvation. But I am a poor unfaithful creature. I thought I could not get courage to speak before so large a congregation, but the theme was worthy the crucifixion of my own timid feelings. Oh, I thought, if we be but with Christ in the end, what matters it if we were to go through constant darkness and gloom all the way to heaven? But, blessed be God, we do not do that, for Jesus becomes to us the light of life!

"7th. I have been, I think, more forcibly convinced than ever, that my judgment is greatly uninformed in many respects, I have thought little and read less: it is high time for me to redeem what I have lost.

"24th. In the beginning of my experience I thought very little about Satan, but I have since met with unnumbered instances which I cannot at all account for but by admitting his agency. But do thou, gracious Lord, save me from his power! let me have unceasing union with thee, and then I shall have nothing to fear!

"May 9th. I have yet to complain of frequent instances of indolence and unwatchfulness. The Lord be merciful to me, and teach me to love the path of self-denial better. I feel a danger too of neglecting private prayer, because I have in general many dear friends about me; but I believe my soul will not prosper unless I look as constantly to

God for help as though there were no outward means to bring me forward.

"11th. I accompanied a few friends to see Mr. Walker's orrery. There are some who entirely disapprove of this kind of pursuit, but my opinion is, that whatever tends to enlarge our views of God, either in respect to His power or His goodness, cannot but be right. But, ah! how far do the most complete philosophers fall short in their knowledge even of created, of visible things:—then why should we wonder that none but God can teach us spiritual things? The further a true philosopher goes in his researches into nature, the more he is convinced of the contractedness of his understanding. And the more a Christian knows of Jesus Christ the more he is convinced that there are heights and depths in the eternal, incarnate God, which surpass our knowledge. I felt great peace while I reflected on God being everywhere present and ruling all things. When I considered the majesty of God in creation, I was indeed struck with awe; but this passage came with comfort to my mind, 'Will He plead against me with His great power? No; but He will put strength into me!'

"31st. Why is it, gracious Lord, that I feel this instability of mind? Why is my heart so prone to leave the God I love? Is there any thing on earth I desire equally with thee? Ah, no! and yet my heart is not always alive to God. I am often in bondage, and there are moments when I seem hardly accessible to Divine impressions. I endeavour to find out the cause, when unnumbered acts of disobedience rise up before me, and my conscience tells me these are they which cloud my

mind and darken my view of that great Being who is Israel's light. My peace might have flowed as a river, and my righteousness have been as the waves of the sea, had I not still been hanging back from God, and in many things cleaving to my old nature. Repeated instances of trifling and disobedience in little things,—if any act of disobedience can be called trivial which weakens the powers of my soul, and makes my mind more vulnerable to the darts of Satan. I lose that energy of faith which opens heaven, and feel unhappy, because, when I in any measure lose sight of my Lord, I find there is nothing but confusion and darkness for me. I then act in a measure of bondage, instead of liberty; 'to will is present with me,' but my performance of that which is good is feeble. Many things, such as writing, visiting the sick, &c. are neglected and put off till the season becomes less favourable; and sometimes long delays render our endeavours to do good quite ineffectual. I am often unfaithful to God; then my strength begins to fail of course, and instead of returning at once to the blood of sprinkling, I stand poring over my temptations, and my unworthiness, till I sink into myself and become weaker and weaker. I lament this inconsistency of conduct: do, gracious Lord, give me power to overcome it! I know that by the power of Thy Spirit, through faith in Jesus, I may be every moment conqueror! I was much struck with an expression in a prayer on my account, offered by a dear friend, when I had been relieved from discouraging feelings. He blessed God that my soul was prospering, and said, 'May she never again take her eyes from her bleeding Saviour!' But,

alas! even since then I have refused or forgotten to look to Him! I now repeat the prayer. Oh, might this one request be heard in heaven, 'might I never be suffered to take off my eyes from my bleeding Lord!'

"June 13th. For some time past I have been distressed with great temptations to general unbelief. It has been suggested, 'If thou wert quite sure of every thing thou professest to believe concerning God, eternity, &c. thou mightest then act with vigour and confidence, but now thou wilt still have the pain of thinking, 'should all prove vain and shadowy at last:' and this thought will damp thy joys, weaken the energy of thy mind, and prevent thee from ever being completely happy!' In a short time the Lord interposed in my behalf, and sent a strong and clear light upon my mind. He caused me to feel that He loves me, and that I have not followed a cunningly devised fable. I turn to Him with something like contrition of heart, and say, 'Lord, thou knowest me! Have I grieved thee? have I wronged Thy goodness? have I for a moment doubted of Thy truth? The fear of this distresses me. Thou, Lord, hast given me such repeated proofs, such striking confirmations of Thy truth and love, that it were horrid ingratitude to doubt Thee!' But no! Jesus triumphs. Were there no conflict there could be no conquest. 'In the time of deep temptation, O Lord, may I turn to Thee! my Deliverer and my All!'

"July 1st. I was much distressed the other night, after having reproved a friend for speaking in a way upon spiritual things that rather shocked me; I spoke myself too roughly on the occasion,

and began to fear lest by any means my natural temper should get the better of me again, and then I should be in danger of wounding the peace of those around me, and ruining my own soul. I remembered the trouble I had occasioned to myself and others once by giving way to my temper; I was quite in anguish through grief and fear. My soul was humbled in the dust. I asked my friend to tell me all she had seen or thought wrong in me. She mentioned two things,—an appearance of self-consequence, and something of sharpness in reproving. She was right: I know some of my besetments, in a state of nature—I was proud, strong in my resentments and dislikes, as well as my attachments; yet even in my attachments I was partial and capricious. When, as was the case in some instances, I had a kind of general dislike to any one, and that person offended me, I was very unforgiving. If I had offended them I was too proud and too self-willed to make concessions. I remember thinking that such an one as I was ought to be very cautious not to offend, that I might save myself the trouble of feeling that I ought to humble myself, and yet as positively feeling that I could not do it. One thing on which I rather pique myself, was a kind of openness in my temper, which caused a difference in my conduct towards those I disliked and those I loved. I hated that disguise which I saw many practise, and which prevented people from knowing who were their friends and who were not. I did not feel that spirit of universal benevolence, which, though it loves those most who have most of the image of Jesus, yet breathes a spirit of good-will to all: as far removed from a blind admiration, as an un-

controlled dislike. I did not feel this spirit, nor did I feel my want of it, but satisfied myself with, what I called, my honesty. I looked coolly, and often spoke disrespectfully: I often gave way inwardly to a spirit of contempt towards those whom I conceived to be persons of weak intellect, and whom I found as vain and conceited as they were unmeaning. However, I mostly joined in the same amusements as themselves; and there were times, too, when I was not so much struck with their folly, and fell into a kind of easy, worldly, friendly manner towards them. I might say much more about my natural self; but it appears not to be worth while at present. I will return then, and add on the subject which led to this digression, that after two or three hours of suffering, through fear of the return of those evils that had once distressed me, and a painful sense that I had this night done wrong, I had power to believe the Lord would keep me, and that the work which He had begun in my heart He would carry on to all eternity. No other power but Himself could have effected the change which has been wrought, and I rejoice to find on examination that indeed the change is great.

"July 7th. My sister was with me the whole day. She says she thinks I have not yet got the better of my natural disposition; but am too much given to a kind of lightness, and a rapid way of talking, which she thinks unbecoming in a Christian. She is right; and may God give me the victory over myself fully!

"8th. This morning I set out for Nottingham with two friends. On the road my mind was a good deal taken up with considering the many

kindnesses I had received from my Christian friends. The spirit with which real Christians love one another is very different to that of the world in its dearest friendships. While my heart glows with gratitude to these dear friends, how much more do I owe to God,—to my Saviour,—the source, the spring of all!

"21st. A day never to be forgotten. We went to Hadbotton, a village about two miles from Nottingham, to see J. S., a faithful disciple of the Lord Jesus Christ. The presence of God was with us all the day: in the garden and in the house our conversation was constantly spiritual; for the general bent of our minds seemed to be towards heaven. We endeavoured to gain some general information by which we might know good from evil. We conversed likewise on some particular points of religious experience; and while we talked, light beamed strongly on my mind, and I found we had seized the object in which alone is light, power, and real joy, even the love of God in Christ Jesus. Everything but Him appeared what it truly is, only a shadow. But Satan did not let me alone; he insinuated that God must be a respecter of persons, or I should not have so great enjoyment while multitudes of mankind were sinking in sorrow and distress. But who can be judge of the whole plan of Providence by looking at one object, or of the whole of any one's life, by taking only a single day? During the conversation to-day my soul gained great establishment in God. After tea, when we had prayed, we sang the Covenant Hymn, and indeed my love went with the words I uttered,

though my body trembled under the solemn power I felt in saying,

> 'Whate'er I have, whate'er I am,
> Shall magnify my Maker's name.'

and these words,

> 'My soul and all its pow'rs
> Thine, wholly thine, shall be;
> All, all my happy hours
> I consecrate to thee!'

I left the room the moment we had concluded; and when I was alone fell on my knees: the Lord poured His Spirit upon me, and I solemnly renewed my covenant. If a voice from heaven had spoken I think it would not have sent a stronger conviction into my mind, than the Spirit of God spake in that sacred hour to this purpose: 'If thou wouldst be truly the Lord's; if thou wouldst have real holiness of heart and true enjoyment in thy soul, thou must live not to thyself, but to God, seeking only His glory, and the good of His cause. Seek not thy own gratification, but live the servant of mankind, but more especially the servant of the poor.'[1] The Lord sealed this command with the witness of His Spirit on my soul, that He would enable me to do this. What power and love, what sacred overflowing communications of Divine life did my soul feel!

"24th. This was a day of peace,—but not without pain,—for it was my last day at Nottingham; and I could not but be grieved at the thought of leaving friends amongst whom I had been so much

[1] That this command was ever engraven as on the palms of her hands, her after life bore abundant testimony.—ED.

blessed. My spirit had united with them, and I had been treated with a friendship and kindness truly Christian. But above all, I love these people for their attention to poor children; for I have lamented, I believe more than twelve years, the general neglect of education. I have always seen (however ignorant I might myself be of the plan of salvation) that people in general do not take the means to impress the minds of children with religious truths; they either never talk to them at all on these subjects, or they merely teach them to say by rote prayers, catechisms, &c., or they content themselves with speaking of Divine things in a way that children can by no means understand, and take them to hear those truths which, though great and sacred in themselves, have, nevertheless, not the least weight with children, because their minds are not previously qualified to receive them.

"25th. I had sweet intercourse with God in secret prayer this morning: I believe the Lord will still be with me. Never since I knew the Lord have I felt so much at parting from any friends as these; but my communion with God is not damped. I go nearer to my heavenly Father, because this is a painful hour, and find that the source of my consolations is powerful. My soul was covered with an humbling, filial fear,—a sacred thirst after holiness,—a strong desire to be the Lord's. Several of our friends came to take leave of us. My soul felt for them. May God bless them! And, ah! our Lord, do thou preserve us also, and suffer us not for a moment to lose the power and love which in this place have been our portion!

"26th. To-day I met a friend who has always been kindly desirous of my soul's welfare; he spoke roughly to me, and as though he thought I had lost ground. This pained me; and the enemy took advantage of it, and endeavoured to destroy my peace, by reasoning on the hasty manner of my friend; but I was on my guard, having suffered before from this quarter. Yet all the rest of the day, from some cause or other, I lost the joy I wished to feel.

"29th. We had a good meeting at the Select-band this evening. I spoke my experience. When it was over, the friend I mentioned on the 26th came up to me, and said, 'I think you seem to feel what you want.' Should I not be thankful for this friend? for surely, if he does not make me angry, he will certainly be a means of making me humble; but I think Christians ought to bear with patience what they conceive to be the mistaken judgment of others concerning them, and should always be open to conviction from any quarter.

"August 1st. Since returning from Nottingham, a Sunday-school plan has been in progress. We spent part of the day in calling on our friends to ask them to teach.

"5th. I was this morning surprised to hear that a division was probable in our Society:[1] if it

[1] The cause of the division of Methodists into the Old and New Connexion was the following:—

"During the life of John Wesley the Methodist mode of government was much disapproved of by many sensible people in the Societies, who beheld in it the latent but real seeds of future strife and contention, which they foretold would finally cause a division in the Societies; but as it was thought that this singular mode of government would end with Wesley's life, every attempt to alter it was considered premature while he lived.

should be the case I shall think it my duty to inform myself as far as I am able of the whole affair,

"The cause of the division was a few leading preachers having obtained such a power over the people and the junior preachers as to keep them in the greatest subordination.

"For six years the Societies in vain remonstrated with the Conference, (or annual assembly of preachers,) and requested at different times an alteration in its laws and form of government, which they thought highly oppressive. They were at length fully convinced that the Conference would not make the alterations in favour of the people which were thought so reasonable and necessary: this, with the various refusals they had received, as might be expected, roused them to opposition. In August, 1797, the Conference was held at Leeds, and a number of delegates from societies in various parts of the kingdom assembled to make another application to have their government placed on a liberal footing. They demanded of the Conference that delegates should be suffered to meet with them, and this request was positively refused. After this the delegates requested that they might be permitted to assemble by themselves, and give their sanction or disapprobation to any important business that might be debated by the Conference. This was not only refused, but the delegates were informed that they should not even have the privilege of meeting with the preachers in the district meetings. These various refusals brought matters to a conclusion; a division immediately took place; many societies rejected the preachers sent to them by the Conference, and a new Conference and itenerancy were established on liberal and Scriptural principles.

"The New Conference made this public declaration: 'Be it known to all the world that we have not separated on account of doctrines. Church government, and that alone, is the ground of the separation!'

"Mr. Kilham had a thorough knowledge of all these particulars, and his inflexible integrity made him determined to remonstrate against those corruptions of which he was a constant spectator, and he published several pamphlets to expose them to the Societies. He was in consequence of this arraigned, tried, and expelled by the Conference.

"Many of Mr. Kilham's brethren, both among preachers and people, thought him highly qualified, on account of his piety, unabated diligence, and zeal, to take a prominent part in the formation of the New Connexion and New Conference. He therefore gave way to their solicitations, and in this engagement he spent the remainder of his life."

for I think it impossible to make a rational decision in favour of either party, without hearing both sides of the question.

"8th. I have not improved my time as I ought. I feel determined by the grace of God to begin with renewed vigour. I want to begin as though I had everything to learn, and everything to do, and I know not how little time I have. May this one prayer be heard! and may I be helped constantly to ask myself, 'Is this the best use I can make of my time?' Blessed be God! He never yet denied a request that was for our soul's good; and I believe He will bear me in this, and will help me by His grace to read more, act more, and in all things to live with an eye more to His glory than I have ever done!

"9th. My friends say that if I look any farther into the affair of the division I shall be sure to repent. But I cannot help thinking it my duty to take the means of judging for myself. Who are these poor Kilhamites, (as they are called,) so despised by some and pitied by others? They are immortal souls,—they are not contemptible,—not beneath our notice! Oh, God, direct me! Some people talk as though Kilham's books were weapons of death. If the influence of any man's opinion, or example, could form my decision, I think it would be Mr. B.'s; but I dare not knowingly have respect of persons in judgment. Oh, make me ready to be anything or nothing, as Thou wilt; only let me be sure to hear Thy voice!

"12th. I was unhappy the beginning of this day; but afterwards much clouded, perhaps from having suffered some employments to keep me from secret prayer, to which I had been drawn. I was also

distressed by the fear of my conduct being influenced by improper motives; but the cry of my soul was, Lord, search me, and try me! Prove the very ground of my heart, and whatever there is wrong in me, oh, do Thou discover it, and take it away, and sanctify me fully! Oh, make me pure in heart, that I may see God!

"13th. My soul is in anguish, for I cannot decide which party is right; and this hesitation is a great cause of distress; but I look to God for help, and trust to find it.

"14th. Was accused to-day, by a friend, of several wrong dispositions, of which I was not conscious. I do not know that my mind was wounded, but my joy was damped. I had intended going to Mr. Kilham's chapel in the evening, but my friends so strongly objected to my going so soon that I gave way. However, I was not quite sure, when at our own chapel, that I was right; only this I believe, my motive in resigning my intention was pure.

"15th. I have this day a great spirit of enquiry. I want to see things as they are. I want to be informed, when good men disagree in their judgment, how we may know who is in the right. It appears to me that the original justice of a cause cannot depend on the multitude of its adherents, nor on the stability of those who profess themselves its followers. Truth comes from God, and its object will ever be a conformity to the revealed will of God,—an uniform coincidence with the law of love,—a consultation, not of present gratification, but of future good.

"18th. Truth depends not on any man's receiving or rejecting it. If Mr. Kilham's friends

have truth on their side, they will prosper though all men forsake them. With these views I went this evening to their chapel. Mr. Kilham preached from Psalm xci. 4. The presence of God was, I believe, generally felt in the meeting. My soul was calm and happy.

"The 19th, 20th, and 21st, I had a good deal of reasoning—yet I trust not hurtful reasoning—with myself about the path I ought to take in order to a real conformity to the will of God. Supposing this new plan of government to be more agreeable to the Scriptures, and more likely to promote the general good than the old, is it merely the idea of a change that should prevent one entering into it? Is it not thought right and commendable to make new laws and regulations in the Conference, and so in a measure to change the government? Had nearly the whole of the Conference approved of the plan which Mr. Kilham's friends proposed, I suppose they would then have thought it necessary to change the whole government of the body; and if so, why should they blame in a few the conduct they would themselves have pursued, had their views been the same? The men who remain in the Old Connexion cannot take the consciences of the others into their own hands; then why should they wish to influence their actions contrary to their consciences? I cannot see why a part, more than the whole, should be condemned for following the way they conceive to be the best. I want to see more clearly; indeed the principal thing that disturbs me is the fear that this new government may be ill administered, and then what better will it be? Yet if the body of the people determine to act with a single eye for the

glory of God and the good of the whole, I believe they will form a constitution which neither time nor circumstances can ever shake.

"22nd. I was shocked at the unfeeling manner in which I offered, and generally do offer, my evening sacrifice. We retire rather late, and I am often wearied and sleepy, and just repeat the petitions, or perhaps thanksgivings, that come into my mind, with nearly as little faith or feeling as though I were running over a form of prayer for the sake of it. O God, be merciful to me! do not suffer me to use Thy name in this unhallowed manner! Justly mightest Thou have sent total darkness over my soul! But, oh, quicken me! rouse my drowsy powers, and help me from this hour to offer every act of worship,—not with my lips only, but do Thou engage every power of my soul!

"25th. Oh! that I might adorn the doctrine of God my Saviour in all things! I want not only to be saved from everything sinful, but from all that is trifling, and inconsistent with the spirit of Christianity in any degree.

"27th. At the Benevolent Society Meeting some of the company, when the business was over, spent some time in proving how little a preacher has for the support of his family. Indeed it is but little; yet a minister of the gospel ought to be able to live on that little. Our real wants are very few, and luxury cannot be encouraged in the body without effeminancy entering the soul; yet their conversation rather disturbed me. I do not like so much controversy. There are many who differ from me in judgment, to whom I yet feel that degree of affection that makes me suffer when I think of giving them pain. First one and then

another questioned me about my present conduct, some with surprise and harshness, and some with tenderness, which is harder to bear. At the close of the meeting I was asked to pray, and while I was pleading for the light of God to guide and direct us ; my heart was so softened I could not proceed. I remained alone in the chapel some time after our friends had gone away.

CHAPTER II.

Extracts from the Correspondence which passed between Alexander Kilham and Hannah Spurr previous to their Marriage.

My valued mother became intimately acquainted with my father in the summer of 1797. No record of this event appears in her journal. It is evident that till 1799 she kept no regular account of herself, except noting her thoughts and feelings on loose sheets of paper, in a short-hand of her own. After the death of my inestimable father she copied the whole in regular order till the above-named period; and it is supposed the remembrance of her bereavement was too vividly before her to permit her to continue this writing, therefore she deferred it to a season of calmer resignation. Probably the care of her infant, and afterwards a scene of more active exertion, caused her never to make up this blank in her journal.

Extracts from the letters which passed between my beloved parents at this interval may help to make up the deficiency.

"September 18, 1797.

"Bear with me while I entreat you not to shrink from suffering, if you see such is the will of God concerning you. Be actuated by the charity which beareth all things: be willing to be reviled, despised and rejected of men: let your name be cast

out as evil,—only take care that it be undeservedly! While you look to God, men have but little power over you: they may indeed, in some degree, wound your peace, but you will not suffer loss in the conflict, if the fault be not your own. You have real enjoyment while in Christ Jesus, and doing the will of God; but whenever you deviate in any degree from His will, however specious appearances may be,—however gratifying to *nature*,—it must eventually be productive of evil to yourself as well as to others. The Lord will support you under the burdens He himself lays upon you. You have nothing to fear but sin; then determine by the grace of God to stand unmoved in the fire; —your Saviour will be with you; but rather let the flame consume you, than that you should do anything to grieve the Spirit of God.

"Your sincere friend,

"HANNAH SPURR."

"October 1, 1797.

"It is impossible to describe the joy I feel in seeking the salvation of my fellow-creatures. I feel a lively hope that God will grant His protecting cloud, that we may adore and love Him for ever. My soul does enter within the veil and seeks her meat from God. Oh, that I may be fed more abundantly, and rejoice continually in His salvation. After preaching I returned home weary and faint. One of my brothers came from Epworth, and informed me my aged father is well, who has known the grace of God more than fifty years.

"Your affectionate friend,

"ALEXANDER KILHAM."

"October 2, 1797.

"How must I overcome indolence? I have had quite a contest with myself the few last days on account of it. Idleness is a sin which of all others I most dread—I might say, which I most despise! A voluntary feebleness of mind and contractedness of soul arise from the constant gratification of one's own will. If the soul has no other spring of action than that which self-will gives, it will often be slothful as well as obstinate. For my own part I find if I am not in the *habit* of giving myself up in some way or other for the glory of God, and the good of my neighbours, my mind becomes selfish, effeminate, and unhappy. 'The flesh warreth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other.' I would that the Spirit were always conqueror:—and it is my own fault when it is not!

"H. S."

"October 3, 1797.

"It appears to me that idleness is one of the greatest evils in the world;—it might justly be entitled 'Legion!' Scarcely a crime of importance but has its origin here. I will name some of the principal causes of it: injudicious education, indulgence of parents, the propensities of our own heart, self-indulgence, dejection of mind, and no settled occupation. Now in order to lessen the influence of this evil a change in the heart should be wrought by the Holy Spirit, which will lead us to redeem the time, and will stimulate us to exertion by a humbling recollection of our former waste of time. We should strive to feel the im-

port of the text, 'Be diligent in business, fervent in spirit, serving the Lord;' and should constantly reflect on the greatness of the work we have to accomplish, and the shortness of our stay in this wildnerness. We should form a plan for religious exercises and temporal engagements, and endeavour to live to it as near as possible. We should avoid all needless indulgence; and should never allow depression of spirits, or light affliction, to hinder our labours, remembering we can never do too much in promoting the glory of God and the salvation of our fellow-creatures.

"A. K."

"October, 1797.

"I was reflecting the other day on the Lord's dealings with my soul, from the time I went to Nottingham, and have cause to believe that the gracious visitation from on high which I received there, was intended to prepare my soul for the exercises I have had since my return. I have been much led, the last few days, to pray that my soul may be more abundantly quickened. I would rise above all selfish cares: I would seek the glory of God, and the good of His cause. Oh, that our hearts may be *established* in righteousness! I have felt thankful this week on account of the friends to whom we are united; there is something in them which will bear enquiry: I have had cause to bless God on their account. I believe God will be our present helper in every difficulty, and that our souls shall praise Him for ever!

"H. S."

"Nov. 4, 1797.

"I seem to need the voice that would be constantly crying to me, 'Arise, and shake thyself from the dust!' I was thinking this afternoon, if I had not an active life, I should not have a happy one. The Lord orders all things in wisdom: from a grateful heart I can at this moment say, 'The Lord does all things well!'

"H. S."

"Nov. 14, 1797.

"At chapel to-day E. O. spoke in a very forcible and affecting manner on our Lord's being 'a man of sorrows, and acquainted with grief.' My heart was much affected with the remembrance of the tenderness of feeling which Jesus showed, when expiring on the cross, towards her who, after the flesh, was His mother. He knew the sorrows which pierced her heart, and, while finishing the great work in which the dearest interests of mankind were all concerned, He was not dead in His feelings towards her, but commended her to the care of his most faithful friend. I cannot but lament that mankind are not more faithful to the grace of God. Why was it that His disciples forsook Him after He had spent His time and His strength for their good? We know not that we should have done otherwise. Oh, that this view of the treachery of the human heart may humble my soul, that I may fear always, lest I also be overcome! I can recollect many seasons when I was almost ready, like the first disciples, to forsake my Lord; and if *I* feel this proneness to start aside in this bright gospel day, what should I have done in an hour of

darkness, discouragement, and gloom like theirs? The Lord has been unspeakably good to me, or I should have fallen a thousand times:—a thousand and a thousand times He has delivered me! His light has shone on my heart, and on my path. We will praise Him, my dear friend; we will love and adore Him for ever! He is unbounded in His mercy to us. The springs of gratitude rise in my soul, surely they will rise to all eternity! Oh, may we never forget that we are both the purchase of a Redeemer's blood! and whatever cause we find to love each other, may our love abound the more toward Him by whose grace we are what we are.

"H. S."

"Nov. 18, 1797.

"You say you rejoice that my mind leads me to desire an active life, because the providence of God is leading me into a scene where I may have plenty of exercise in the vineyard of the Lord. I do, my dear friend, desire an active life; but when I mentioned it to you I was considering it only as a negative good,—a preservative from melancholy and vain reasonings. You give me a more animating, a far more desirable idea of it, when you say, 'Labour is delightful, when the *heart* is truly engaged,' &c. I need not repeat your own words, but only this, you say your heart burns for more unction, that all your works may be begun, continued, and ended in God. May the Lord grant you the desire of your heart in this thing. It is this unction, this life and power from God, which can only bear you up above the fear of man, and the fear of evil.

I suffer as well as rejoice with you: your friends are fearful, and your opponents mighty, but the Lord is with you; and I trust His mercy will never forsake. I believe He will be with you always, even to the end. When it occurred to your mind, 'What doest thou here, Elijah?' I hope you did not forget Elijah's upright, yet dejected mind, had given him too dark a view of the state of the church. We may sometimes, in particular cases, conceive things to be worse than they really are. There is, I trust, a scattered seed all over the earth who are accepted of God in Christ Jesus; and the hour will come in which the Lord will collect them together, and they shall feel they are one fold under one Shepherd, and none shall think or act as though they thought church-fellowship a more powerful bond of union than the Spirit of Christ. I fear there are persons in the world, who would almost think it a sin to dispute the experience of any in their own church, who yet find it difficult to believe that any person can be alive to God who does not worship with them. Is not this making too much account of outward church-fellowship, and too little of the spiritual union of the whole body of Christ?

"H. S."

"Nov. 19, 1797.

"My mind has been exercised by the unaccountable conduct of my opposers, and from a deep conviction of their acting out of character. I was grieved to think that men professing godliness should have so little grace, and that they should seek to injure me when I was seeking to do them all the good in my power. But the Lord

has convinced me that suffering from this quarter was what He himself endured; and He assured me if I suffered with Him I should also reign with Him. I am now willing, by His grace, to bear reproach from any quarter, so that His glory may be advanced on the earth. Indeed I expect to have my name cast out as evil. I look for crosses daily, and seek a preparation of mind to bear them for His glory. By this means hard things become easy, rough ways are smooth, crooked things are straight, and my soul both sees and feels the salvation of God. The more I am resigned to the will of God, the more comfortable I feel in all the conflicts which infinite wisdom appoints. Indeed I frequently find that my soul rather wishes for, than attempts to shun the cross, because, while we suffer for following Christ fully, the Spirit of glory and of God rests upon us.

"I think you condemn yourself on some points too much: you will never be delivered from evil reasonings unless you venture constantly by faith on the Son of God. Remember Peter walked on the waves as on a pavement, while his eye was kept on the Lord Jesus; but when he looked down he saw the waves and began to sink.

"Let us live by faith, and not by our feelings. The weather, — exercises from various quarters, &c., may alter our feelings, but God is unchangeable. We often have too gloomy thoughts of Him:—we view Him as looking upon us with a great deal of harshness and inflexible justice, when we ought to remember that mercy is His darling attribute, and that as a kind father pitieth his children, so the Lord pitieth them that fear Him. Let us view Him as our

reconciled covenant God, and cast all our care upon Him!

"A. K."

"Nov. 23.

"As you observe, the views which God gives us of Himself in the Holy Scriptures are calculated to fill our hearts with admiration and love. My soul has always the most exalted, yet most encouraging views of God when I behold His glory in the face of Jesus. In looking to Jesus we cease to have gloomy thoughts of God. We remember that in Him the Lord is our reconciled Father, full of compassion and love towards us. This view is the most assimilating and strengthening, as well as comforting to our minds. I can never so well obey the Lord, (whether in pleasing or painful circumstances,) as when I feel that He loves me. There is no other way of obtaining this feeling, except by looking to Him who has given himself to restore us to God.

"Last night I went with a heavy heart to the class; but how great was the mercy of God to me! my bonds were broken before we had been five minutes together, and while we were singing the hymn,

'Jesus, my truth, my way!'

my heart melted into tenderness and love; such gratitude sprung up in my soul toward God that I felt power to give up my cause into His hands; darkness fled away, and the day-spring from on high visited us. I think if mercy and goodness can affect the heart I shall be the Lord's for ever! I was thinking this morning that we who have

tasted so freely the love of God in Christ Jesus had most abundant cause of thankfulness. And should we be surrounded by outward trials and inward temptations, have we not help more than sufficient in Christ Jesus to conquer all? Oh, that I may never sink again; but rather take courage and fight against my foes!

"H. S."

"Nov. 25.

"I have been thinking on the simplicity of faith. It appears to consist in a full persuasion that God is our reconciled Father, and in casting our souls, with all their wants, into His hands. He is represented in all the endearing characters that language can invent to excite our dependence upon Him. He upbraids us for not asking what we need, or for not asking with suitable confidence. He complains of our unbelief and hardness of heart. He desires that we petition for all we want, and assures us that all our wants shall be supplied out of His infinite fulness. He complains of our being straitened in ourselves. He declares that, if we only believe, our peace shall be as a river, and our righteousness as the waves of the sea. He informs us that many mighty things cannot be accomplished because of our unbelief. He seems anxious to expel from our nature the proneness we feel to discredit His word; and when we seem averse to give way He weeps over us. Unbelief is the evil from which arises lukewarmness. If we nourish it we are fostering in our breasts the vilest enemy of our heavenly Father, and feeding the principle from whence arises pride, self-will, covetousness, &c. We may attempt to avoid a

number of things that appear wrong, but unless we are earnest in seeking to lay the axe to the root of this evil tree all our lopping of branches will be of little avail. When we are happy in God we believe, and wonder at our former unbelief; but when sensible comfort is withdrawn do we not indulge in unbelief and hardness of heart, and thus prove that we are placing sensible comfort in the place of Jesus? We build upon the best gifts of heaven, instead of building upon their Giver. Need we enquire why we have so little sensible comfort, and why our minds are so frequently uneasy for want of Divine manifestations? I apprehend the reason is at hand,—God cannot give them to us in abundant and constant enjoyment, because unbelief remains in our breasts, and we pervert them to the basest of purposes. Were we to live by faith *alone*, and venture on Christ in all the emergencies of life with equal confidence, our consolations would abound through hope by the power of the Holy Spirit. Oh, that we could ever remember that we have to do with an unchangeable God! A dull day, indisposition, strong temptations, &c., may occasion an alteration in our animal spirits, and in our feelings; but do they alter the nature and attributes of the Deity? Because we vary, must He vary also? Is it not our duty to exercise the same confidence in God, however we may change? If our eye be single, and our hearts fully fixed to follow the Lord, we shall rely every moment, with a child-like confidence. While we are not weaned from unbelief, we are frequently suffered to drag on heavily. The subject is inexhaustible. I am ashamed and grieved at the dishonour I have brought upon God by un-

belief. I feel such a sweetness and satisfaction in taking God at His word, that my soul rejoices in His faithfulness, and exults in His truth. I would fain hope that my future days will be spent in living by the faith of the Son of God, who hath loved me and given himself for me. I am perfectly sure that this faith will lead to that holiness and righteousness before men which the Scriptures require. As far as I am enabled, I will endeavour to preach down unbelief, and exalt faith in the Lord Jesus; it is so glorious to God, so advantageous to ourselves, so ornamental to our profession, and so much for the benefit of mankind. I hope that the faith in our hearts will gain strength by our various exercises, and come forth like gold seven times purified.

"Though it is past midnight,—the weather exceedingly stormy, my fire low, my poor tottering body oppressed with cold, travelling, and other exercises, and I have three times to preach on this dawning day, as well as to travel on foot several miles, yet I would gladly write all night upon this delightful subject, if my endeared Hannah could be delivered from this enemy.

"A. K."

"Dec. 28.

"You may think me obstinate and foolish, but I am not yet satisfied respecting the regulations about the teachers for our new Sunday-school. You will remember once observing 'that if no abuses had taken place through the defects of the old system of Methodist government, that would not be a sufficient assurance that none would take place.' As yet there is no barrier fixed to pre-

vent the most improper persons from engaging as teachers;—no notice is taken either of their abilities or of their piety. Their voluntarily entering into such an engagement may indeed be considered as a *presumptive* proof of their *sincere* desire to do good; but I cannot think it a sufficient proof of their qualifications either to teach children to read and write, or to lead them by the grace of God to heaven. I have thought of some things you said yesterday, and of your not uniting in my idea of piety being a necessary qualification for the instruction of children of four or five years old. If persons of mere outward morality, whose hearts are yet carnal, are considered as proper persons to become teachers, is there not as great a probability of their being placed with the *older* boys and girls as with the little children? Is there that humility in the natural heart which would choose to be put at the feet of the whole school? I would not consider the teachers being united to any religious body as sufficient to recommend them. I would have their principles and character examined, and their abilities for the work they have engaged in noticed by some competent judge, before they are fully placed in their different classes. Can the teachers act in unison with each other if some are religious and others not?

"H. S."

"Dec. 29, 1797.

"Do not forget that my definition with regard to teachers is, that penitents and believers are suitable for that office, to whatever sect or party they may belong. I think that some mode should be adopted to know the abilities and

dispositions of those who propose themselves. As far as I can learn, all the teachers who are already named are members of our own Society, therefore I cannot see the subject exactly as you do.

"A. K."

"Dec. 31, 1797.

"I know not a person in the world whose disposition is so suitable to mine as that of my beloved Hannah. I think our heavenly Father has in mercy brought us acquainted with each other for the best of purposes. I hope if I am not worthy the name of 'Pliable,' my dear Hannah will not merit that of 'Obstinate!' If we can only do each other good, and be useful to mankind, God shall have the praise.

"I shall conclude with observing, on this last day of the year, that, next to the blessings of Divine grace to my soul, thou art the choicest favour that earth could afford, and of which I am unworthy!

"A. K."

"Jan. 2, 1798.

"After sleeping four hours, I arose at five, and prepared for travelling to this place, (Barnsley.) The spirit of fervent agonizing prayer rested upon me. I found desires to begin a new life with the new year, and pleaded much with God to pass by whatever He had seen amiss in my former life. My cry ascended to God on your behalf. May the Lord hear, and bless! On the way my spirit kept ascending to God. I found the fatigues of the past sabbath, and the inconveniences of the jour-

ney, as nothing compared with that love which burned on the altar of my heart!

"A. K."

"Jan. 4, 1798.

"May God bless you! I feel thankful more than I can express that you are so much interested for the welfare of the Sunday-school. The strongest bond of union we can have is a mutual desire, not merely for each other's, but the general good; in pursuing this our happy spirits shall be blended together, and we shall every day have to bless God for each other's existence. I trust the Lord will lead me and teach me how I may be useful to the dear children! I feel very insufficient for the work I have engaged in. My dear friend, I bless God that you are sensible our greatest joy is not in following our own selfish will, but in loving God, and loving our neighbour;—here our hearts expand, here we know why we were sent into the world,—it was to glorify God, through His grace to seek the happiness of others, to rejoice as well as to suffer below, and to be with God, and with all the precious of the earth beyond the skies for ever!

"H. S."

"Jan. 18, 1798.

"After meeting I read the chapters on which we had agreed, and found my soul comforted. I rejoiced in the thought of your meeting me at the throne of grace. I have many mercies, and my heavenly Father seems determined to melt me into His will by kindnesses. I would spend and be spent in the cause of so glorious a Benefac-

tor. You would be pleased to be among the people of this neighbourhood, (Nottinghamshire,) if your services might prove instrumental to their good.

"19th. Yesterday I came on foot eight miles through a very dirty road to Dunnington; the weather was tolerably fine, but my feet were wet and cold, and this occasioned my headache to return. I was kindly received by our friends there. At night we worshipped in the Baptist chapel: the congregation was large, and I felt a good deal of liberty in speaking, and the word appeared to be applied with Divine impressions. The people were very earnest and attentive. I spoke two hours, and was very weary. After sitting awhile with the Baptist minister, I returned to my hospitable friends. Although faint and exhausted my soul rejoiced in God, and my spirit gloried in the Redeemer. It felt the ambition of my life to spend and be spent for the Lord Jesus. I found great thankfulness in the thought that I had sown my seed in the morning, and in the evening had not withheld my hand. I had a restless night, and awoke early with the headache; but even this led me to resign myself to God. I offered myself to suffer as well as to do His will. I arose soon after six, and found my mind eager to engage in business; and notwithstanding the unwillingness of the flesh, dragged myself to writing.

"At two I set out to this place, (Whitich.) I found something in my heart which would have complained on account of being so far separated from you; but I checked the thought, and found my soul devoted to the will of God,

and resolved to follow Him fully in the regeneration. The Lord sanctify our affection, that we may glorify Him with all the powers of our spirits, and go on our way rejoicing in Him continually.

"A. K."

CHAPTER III.

Her Marriage with Alexander Kilham.—Extracts from their Correspondence—Death of her Husband—Birth of a Daughter.

My beloved parents were married in April, 1798. In the few months of their union they were much separated, my dear father travelling in the work of the ministry to various parts of England and Wales.

A few extracts, not only from their correspondence, but also from the printed Memoir of my father, will, it is hoped, be acceptable to the reader, and will serve to connect the account of so beloved a parent, till she again resumes the detail of her experience.

"June 19, 1798.

"God forbid that we should ever for a moment say we will stand or fall together in religion; yet I cannot but think that whenever the Lord particularly blesses thee, it brings me nearer to Him by a spirit of humble thankfulness than any other circumstance ever does. My soul melts under a sense of His goodness, deeply feels that His ways towards us are 'mercy all.' Oh, that we may be more and more united in Him than we have ever been! Our affection for each other will not be damped; no, it will be heightened and refined by the Spirit of truth having fuller influence on our hearts. May God make thee altogether such an

one as He can delight in. If trials still await thee, may Jesus be, as he has hitherto been, like the shadow of a great rock in a weary land to thy soul! Thy way has been in many instances strewed with thorns; but my soul is raised in thankfulness to that good Being who preserves thy spirit, and who has borne thee through all thy trials! We know not what a day may bring forth, nor need we anxiously concern ourselves about it. Outward circumstances do not constitute our peace, nor can outward things destroy it. If our anchor be fixed within the vail, what storms can shake us? The enemies of Jesus sought to destroy Him, and they imagined their intent was just accomplished; but how deceitful were their expectations! at the moment their wishes seemed complete, He whom they had thought their enemy was at that instant finishing His work!—the great and glorious work for which He came into the world. And so it shall be with the followers of Jesus;—if their enemies would sow for them briars and thorns, the Lord will cause fruitful trees to spring up in their stead. 'They shall go out with joy, they shall be lead forth with peace,' and the face of nature, as well as the kingdom of grace, shall rejoice with them. The word of truth assures us this will be the case.

"H. KILHAM."

"July 5, 1798.

"I am obliged to own that melancholy and lowness beset my spirits. I cannot tell the cause, except it is that I see a thousand imperfections in myself. My judgment is clouded, my mind irresolute, and my affections are far too little attracted

towards the best objects. I sometimes feel as though I could mourn over everything I have ever done, and sink into dejection. Pray that I may live to better purpose. I cannot be happy unless I do. I am weary of my uselessness and of my nothingness. I do not want to be raised in the eyes of the world, or of the church, but in the favour of the Lord. My soul longs for food from heaven, nothing else can fill the painful void I sometimes feel. Our mutual affection for each other is the greatest earthly blessing I possess; but this affection cannot fill my soul with peace, if the Lord do not shed the light of His countenance upon me.

"H. KILHAM."

The following letter was written to her sister:—

"Nottingham, July 5, 1798.

"I rejoice, my love, to hear of your prosperity. The Lord bless and be with you still! You say you are happy in your freedom from worldly cares: I know you are. May you enjoy your freedom still, if you conceive it to be for the glory of God and your own peace. For myself I cannot, no, not for a moment, repent that I have entered into what you call 'entanglements.' It is true the cares of the world come upon one; and perhaps we are called to greater exertions of mind in this state; but the goodness of God has attached affections to duties, and thus the toils of life are softened, and duty made delightful. Perhaps you, who have so long lived with me, may have observed that melancholy was always one of my besetting evils. The grace of God has, during the last two years, in a great measure banished this

spirit. I have never for a moment, since I first experienced a sense of the favour of God, found that painful void in my soul which once distressed me. If we would know happiness it must be by the unfolding of our faculties, and the exercise of them, particularly of the affections; first to the great the benevolent Author of our being, and from Him to all His hand has made.

"Perhaps there is not in the world so good an antidote against low spirits as to visit and endeavour to administer comfort to the afflicted. It is here we imitate Jesus. That name is unspeakably precious to my soul in this solemn moment! The good Shepherd who brought us back from the dark, the wretched mountains of sin and error, still He traverses the wilderness in search of the sheep that is lost. Let us pray that we may be taught to imitate Him! My dear Sarah, if our hearts are right we shall sink into humility,—the depth of humility, whenever He suffers us to become His messengers of peace! We shall acknowledge it an unspeakable mercy,—a mercy we are unworthy of! Oh, that the kingdom of Jesus may spread on every side!—no other can do us good. I was writing to you a few minutes ago about melancholy; and, just as I was leaving the subject, I wondered why I should mention it to you, who never feel anything of it. Perhaps you may meet with some who do; and, if you should, entreat them to seek out those who have more cause to mourn than they have, and to endeavour by the grace of God to pour into their spirits the balm of consolation, and the Lord will not suffer them to remain themselves comfortless!

"H. K."

"Nov. 1798.

"Truly the Lord Jehovah is with us, the God of Jacob is our defence: O, that we could praise Him for his goodness, and adore Him for His love for ever! Surely my lines are fallen in pleasant places, and I have a goodly heritage. After the morning preaching I could not but weep for joy; the Redeemer appeared so precious, and His ways so delightful. It is impossible to express the joy I feel in seeking the salvation of my fellow-creatures.

"At H— I met with much unjust reproach; but when I go to God I find power to cast my care into His hands. I can appeal to Him that I am jealous for His adorable name, and desirous of promoting His praise. Labour is delightful when the heart is truly engaged; perhaps very few have more exercises than I have at present: I can seldom spare more than five hours for sleep, and I am frequently much fatigued; but still I find that 'wisdom's ways are ways of pleasantness.'

"It is our duty to endure hardships as good soldiers of Christ. It is necessary that we should be sifted as wheat. Jesus Christ, however, prays for us, and while we have His intercession before God, we shall not be left comfortless. 'Let us go therefore without the camp bearing His reproach!'

"A. K."

"Nov. 1798.

"The Lord seems to have set me in the hottest post, to endure reproach and shame for His sake; yet amidst all, the cross of Christ is precious, and I am happy in being accounted worthy to suffer

for His sake. Oh, that I may ever do so as a Christian! I long to be made perfect through suffering that God may be glorified in my life and death. When I am fully engaged in preaching and writing, my soul rejoices to run its course. I am conscious the Lord requires me to take the steps I am now pursuing, and therefore my heart rejoices, and my joy is frequently unspeakable and full of glory.

"A. K."

About the end of November my father returned. He appeared much exhausted: he however did not relinquish his labours, though he went through them with evident weakness. The following particulars of the last few days of his life were furnished by my mother to the editors of his Life.

"On Wednesday, December 12th, 1798, it was thought my husband took a violent cold in walking home, between four and five miles from the country. The next morning he had much pain in his back and shoulders, which continued increasing till Friday, when it was so violent that he compared it to boiling lead pouring on the part. Both the surgeon and himself conceived the pain to be rheumatic. On Saturday he suffered a great deal from the application of a blister, and on Sunday morning appeared in a very weak state. In the course of his affliction he would ask me to pray by him; and, though I suffered much in seeing his situation, I found the Lord near to help in the time of need. When his pain was great he would frequently call on the name of his Redeemer and his God, praying that, if consistent with His

will, he might experience some relief; but would add, 'Not my will, but Thine be done.' On the evening of Tuesday he appeared to be recovering, notwithstanding he had had so little sleep. In the evening of this day my husband prayed with an enlargement of heart, with a depth of feeling, such as I had never known before: his soul indeed appeared to be deeply engaged with God, and his desires for the prosperity of our souls,—for the good of the church, and for the salvation of the world were more affectionate than ever. He expressed a deep and affecting sense of the mercy of God, in that 'He had not left us to wander in our sins.' Oh, what did my soul feel while we were engaged in that solemn hour! My mind was powerfully impressed with the thought that we who were present should soon be separated by death; but did not apprehend that the Lord was going to call my dear husband. Our dear child was so much struck with her father's manner of praying, that she observed to the servant that she had never heard him pray so before. I do not know that he had five minutes good sleep during the night; notwithstanding this, he appeared to be better on the Wednesday, and went out. The doctor this day took leave of him, supposing his presence to be no longer needful. In the evening, when we were alone, my husband made an observation which led me to ask him if he thought he should die soon?—he answered, 'I am quite resigned either to life or death, whichever is the will of God.' I felt my mind much affected. I could not but shed tears while I asked him again, 'Do you think you shall recover?' He answered, 'I have no other apprehensions; I should like to

live longer if it be the will of God.' He coughed a little this evening, and said he was not quite free from the pain in his back; but thought if he could sleep all would be well, but that night he was more restless than ever.

"On Thursday morning, about five o'clock, he complained much of restlessness. I wished to procure him something composing, but he would not suffer me; he said he would try to sleep until his usual hour of rising. Between six and seven he started up, saying, 'He could not bear to lie any longer; it seemed as though a sword darted through his left breast:' he immediately spit blood. The doctor was sent for, who bled him in the arm; and hot applications were used, which seemed to relieve the pain. I was much affected with the thought that if an uncommonly sweet and heavenly frame of mind were to be considered as a sign of an approaching change, my dear husband would soon be called away. He said he was much relieved, and I expressed my thankfulness to God with tears. About ten o'clock he threw up a much larger quantity of blood than before. I called to the girl to go for the doctor: she not being within hearing, I had to go out of the room for her. When I returned my heart sunk within me at the sight of my husband; he had vomited again during my absence, and now appeared as though the hand of death was upon him. He saw my distress, and, looking earnestly at me, as I gave him some cold water, said, 'God is love, my dear!' The girl called in a neighbour; two friends also came in, and I said to them, 'He is dying.' The soul of my dear husband appeared to be engaged with God as he said, 'Though I walk through the valley of the sha-

dow of death, I will fear no evil, for Thou art with me!' In a short time I repeated, 'He is dying!' He answered, 'I am not dying, my dear; I am very easy!' In a little while the vomiting came on more violently than ever; and, as soon as he was able to speak, he said, 'If I am dying now, tell all the world that Jesus is precious!' His whole soul appeared to feel the words, and he added, 'He is working gloriously in my heart, glory to God!' A friend who was present said he would go for a physician. My husband answered, 'No, no doctor; I want none but Jesus Christ!' He went, however, soon after, and brought one, who thought if the vomiting did not immediately return, my husband would recover. He prescribed a blister and some medicines; but by the time they arrived my husband was too weak to have them applied. When we were distressed at the thought of his sufferings, we heard him say, 'As the afflictions of Christ abound, His consolations abound in my soul.' His life was now wasting away very fast; he appeared sensible of it, and left a dying profession of his confidence of the goodness of a cause in which his heart had been engaged: he said, 'What I have done with regard to the Methodist connexion, so far from repenting I rejoice in it at this moment!' When in a yet more exhausted state he observed, 'Some may say this is a judgment upon me; but what I have done in opposing the corruptions in the church I believed my duty: I bless God that He made me an instrument of doing it! Oh, that I had done it more faithfully!' He gave some directions respecting his dear child, and expressed his wish that she might be brought up in the fear of the Lord. Mr. S— came in, and though my husband

was too weak to speak out, he was so recollected as to desire me to remind him that a preacher should be provided for the chapel that evening. The last words he was heard to speak were, 'Jesus Christ, receive my spirit!' He then clasped his hands, and his soul appeared to be engaged with God. Soon after, he turned towards me, and fixed his eyes upon me. I saw he was departing. My mind had till now been suspended between hope and despair, and I was silent; but now I began to speak to him. I saw his faithful soul was going to his Redeemer, and in the fulness of my heart declared, 'I would call on all the world never to seek happiness in anything but God.' I assured him if a human being could have given happiness, he had given it to me."

Extracts from a letter, written April 4th, 1799, to a long-tried friend of my beloved father's:—

"Though I am broken off in a great measure from human dependencies, and expect not perfect enjoyment in anything this world can afford, I still feel thankful that I have friends whom I love and who, I trust, will join me in giving glory to God beyond the grave. I am conscious that on God, and on Him alone, depends our happiness. I would not cast aside his mercies as it were in disgust; and because he has seen it good to take away from me one whom I considered dear as my own soul, I would not on this account sink into an ungrateful stupor of mind, and refuse the blessings which yet remain.

"I have always thought, since I began to reflect with seriousness, that the exercise of the

affections was one of the greatest sources of our happiness; and, while my husband lived, the comfort I felt in my attachment to him was such as made me ready to wonder sometimes why life had been painted in such gloomy colours. We had that perfect confidence in each other, and that affection which constantly united us as the heart of one, and it was the remembrance of what I experienced in this union which caused me to say, when he was dying, 'If a human being could have given happiness, thou hadst given it to me.' But the Lord has seen it good to make me an example of the uncertainty of human happiness: mine was short in proportion as the enjoyment had been great; and then I felt from experience the force of one of Saurin's observations, 'The world appeared to me as a universal solitude, and the universe—the whole universe—a desert, uninhabited and uninhabitable.' My dear friend, where would my soul have found refuge but for the blessed truths of religion? The Lord gave me power to believe through the dark and gloomy day; and, though clouds surrounded Him, and His footsteps were in the great deep, I could not doubt the heavenly truth that 'God is love.' I was made sensible, too, that there is no weakness in the love of God; but that He will act towards us in that way which will best promote our eternal welfare, whether it be consistent with our present gratification or not. Yet, notwithstanding this, my mind was often for a few days confused, or rather clouded. I could not think why my dear friend should be taken away so soon and so suddenly. On the Monday evening, (the night before my

husband was buried,) as I went into the Meeting, Mr. Trundel was giving out that verse of Cowper's,

> 'Judge not the Lord by feeble sense,
> But trust Him for His grace!' &c.

my mind was in a moment relieved from that degree of oppression I had before experienced. I saw it was impossible for us to understand all the ways of God, or, from our own feeble powers, to make a just estimate of his dealings in every instance with the children of men. I determined, therefore, to cast myself and my all on the Lord, with that unbounded confidence which his faithfulness demands.

"The cheerfulness and vigour of his mind were beyond the strength of his body, and I think it cannot be doubted, by any one that knew him, but that his uncommon labours hastened his death. I believe the journey into Wales hurt him a good deal. When he returned he appeared much worn out, and was hardly ever refreshed by sleep. My mind was much depressed the day he set out. I had always dreaded that journey more than any he had ever taken, because it was so long, and quite among strangers.

"I was saying, a little while since, that my mind had been painfully exercised many ways. The recollection of any instance wherein I had been the cause of giving him pain has distressed me beyond what any one can conceive; but I cannot reproach myself with ever having designedly grieved my husband in any respect; though I lament that I was not more active and unremitting in my attention to his happiness. The instances where-

in, by neglect or delay, I have given him pain or cause of complaint, dwell on my mind at times in such a way that I am quite ready to sink into melancholy; but when I remember how contrary that would be to my husband's wish, and how much against the will of God, how much it would be likely to hurt my soul, and prevent my having any power to promote the happiness of those around me, I feel it my duty to look to God for deliverance; and, though I cannot recall the past, endeavour to seek refuge from myself, and a conformity to the Divine will in all my future ways. That he was fully prepared to meet death cannot be doubted; and I remember with thankfulness the calm assurance with which he expressed his willingness to die, at a time when there was every reason to believe he would have continued with us. I mean on the night before his death, when he appeared in a great measure free from every complaint.

"Well, my dear friend, though the Scriptures speak truth of this world as a wilderness,—a vale of tears, everything conspires to assure me that the Lord has only placed us here to prepare us for a better country. I can now, through the grace of God, look forward to 'immortality and eternal life;' and in this prospect my soul rises above its present sufferings, and I can feelingly say, 'I bless the day that I was born:' though sorrow should mark my path through every stage in this short scene of things, what is there to complain of? If Jesus receive our souls at last, we may be borne through all without sinking,—without for a moment ceasing to remember that God ruleth over all and cares for us, even more than we care for ourselves.

As we followed the body of my husband to the grave, while they sang,

> 'Our brother the haven has gained,
> Outflying the tempest and wind!' &c.

you know not how the clouds dispersed from my mind. The Lord gave me at that moment such a view of the brightness of another world, and of the glorious change my husband now experienced, that I found power at that moment to lose my sorrows in his joy. Truly the Lord is our salvation!

"My mind enjoys much consolation and relief when I am persuaded I am doing the will of God; though often suffering from a sense of want in this respect. I would live with death in my view, and I believe in this prospect my soul may gather strength daily. I find, through mercy, a constant power to say, 'Good is the will of the Lord!' I never had cause to doubt of this truth; and I trust, through all the changing scenes of life, I shall still find Jesus to be the anchor of my soul!"

When my beloved father was on his dying bed, he requested that a small patrimony which had belonged to my first mother should be laid aside for me. This desire was scrupulously observed, and never did my endeared mother take any part, except the interest, although she thereby straitened herself. Yet neither that, nor the claims of her own little girl, ever restrained her from giving me the best instructions in her power, nor prevented her from fulfilling, in every point of view, the duties of the most tender and judicious of parents.

In the course of April the subject of this Memoir became the mother of a lovely little girl;

and this circumstance occasioned a diversion of thought, which at once tended to relieve her loneliness, and soothe her sorrows. Soon after her recovery, she took charge of the female part of a day-school which was opened among the Methodists. It is interesting to see some of her thoughts at this period, when Sunday-schools were very unusual, and the system of mutual instruction scarcely known.

In a letter to a friend, she remarks: "The shocking neglect, the wretched bigotry that generally prevails in the education of children, have struck my mind for many years, even before I had ceased to be a child myself. It appears from the manner in which parents bring up their children that principles of either natural or revealed religion are nearly out of the question, and habits unsanctioned by either reason or religion are suffered to usurp their place. Supposing we can only do little to stem the torrent of corruption that flows from the general neglect of education, we are not to sit down because we cannot do everything: 'God does not despise the day of small things.' Where we cannot do all we would, it is our duty to do all we can. But who fulfils this duty? My conscience answers, Not I. Were but a few of us to set about doing *all we can* for the general good, we know not how the Lord might bless our efforts. The effects produced by Sunday-schools, when properly managed, have been by no means inconsiderable. Almost the whole business depends on the teachers being qualified for their undertaking. An institution of this kind ought to be conducted by persons of Christian experience, and who are accustomed to think and judge for

themselves, otherwise they will not be capable of teaching children to use their reason; and what is all the knowledge gained by rote, unless we are taught how to exercise our understanding? If there be any truth in these observations, it is indeed of importance to the present and eternal interests of children that they be put under the care of reasonable and religious persons. What difficulties are too great to encounter for the attainment of such an object,—such a blessing to society, and to the church? I say, to society; for, if we consider the future influence well-educated children may have on society, we shall be far from concluding that schools are of little importance. Were I persuaded that a few months would end my life, and that I should leave children in a confused world, without a parent to instruct their tender minds, and without a parent's solicitude to direct them in the way to heaven, how would my heart be cheered with the thought that the Methodist church would take up their cause; and not only theirs,—but, inspired with the love their heavenly Father shows to all who want help, that they were following His example, and seeking to be of use to the most helpless, and yet the most neglected part of mankind.

"Mr. G— tells me that if I can only convince the children I love them, and wish to do them all the good I can, I shall establish a confidence in their minds towards me, which will be the best foundation of usefulness to them. The employment of education will not be very productive, in a temporal sense, to any; but let us be content with the necessaries, the common comforts of life, and leave its toys for those who have nothing to do but to play with them! Neither will this em-

ployment be considered by the multitude as the most honourable; but those who cherish principles which want food from the world's applause would be improper persons to teach the religion of Jesus.

"A lively and fervent wish came into my mind last night, and I pray from the depth of my soul that, if the Lord see it good, it may be accomplished. It is that all descriptions of true Christians who deserve the name of the friends of youth should unite their efforts in the great work of education. I am persuaded that no great things will be accomplished until Christians, although dissenting from each other in some points, unite in this labour of love. How glorious would be such a union!—I do not mean in the eyes of men; for prejudice and bad habits have made the employment of teaching appear almost contemptible. But would it not be a truly acceptable service in the eyes of Him 'in whose favour is life!' Yet, desirable as this may be, it appears a very distant object. Religious persons must be more public-spirited, and better-qualified to teach, ere this wish which arose in my mind can be accomplished.

"Perhaps there are no persons more spiritually-minded, or more liberal and active in promoting what they believe to be a good design, than some of the Society of Friends are; let them and some of our friends take the subject into consideration, and unite in an earnest and affectionate appeal to the consciences of Christians in general.

"I think it is not in the power of a child's mind to be engaged the whole of the Sabbath in a religious way: with many it is a day of languor and idleness,—and with many one of active dissipation. I believe, from what little I have myself seen, and

heard, that there are very few, if any, children who look forward to the Sabbath with so much pleasure as the Sunday-scholars, and I know of none who spend the day to greater advantage. When first I heard of Sunday-schools conducted on religious principles my heart was delighted, and I counted it one of the happiest days of my life. To these schools again I turn my mind, as likely to be the greatest, the most extensive means of good to our youth which I at present know of; and whatever means can be used for their benefit and improvement is an object worthy of the most active and attentive care."

The small-pox being very prevalent in Nottingham about this time, the dear babe of my beloved mother was inoculated. Before the eruption appeared my little sister's life was in imminent danger from a series of convulsion fits. What my mother's feelings were at this painful crisis will be best conveyed in her own words:—

"My spirits were in a dreadful state of suspense, of silent anguish and agony. Oh, my God! my hand has hesitated while I call thee *mine*, for I have been unworthy of Thy goodness; forgive the want of confidence in Thee which Thy unhappy servant felt in that dreadful hour! It seemed as though, if my child were taken away, I should not know what was meant by an over-ruling and merciful Providence,—all would be darkness and desolation to me. My body, as well as my mind, was unnerved in this struggle;—if, indeed, it might be called a struggle, for I fear it was almost without resistance that I sank under a weight which it appeared impossible for me to support. I was sitting on the stairs: I had seen my child a little

before, and those about her were expecting almost every moment to see her breathe her last. I had begged a dear friend to stay with my child; she came to me and asked me how I was; (I had scarcely power to think or to hope,) but answered, 'I am almost lost!' She spoke kindly to me, and said she hoped the Lord would mercifully spare my child. There was a turn:—she was now sunk into a quiet sleep, though not yet perfectly free from a convulsive appearance. Forgive me, O Thou in whose hand are the issues of life and death! Forgive the want of confidence in Thine eternal wisdom and goodness which I had felt in those moments of dreadful trial! I am unworthy of the hope which beams upon my soul! As soon as I heard that my precious child was likely to be restored, I could not but express with eagerness my thankfulness to God."

CHAPTER IV.

Hannah Kilham joins the Society of Friends—Engages in a Day-school in Sheffield—Loss of her only Child.

In the close of the year 1799, and in 1800, my beloved mother's mind was led to views on some religious subjects different to those entertained by the Methodist connexion. Extracts from her journal, and from letters written about this time, will show the progress of this change of sentiment, and also that it eventually led her to retire from the Methodists, and to join the religious society of Friends.

The latter end of 1799 she gives the following retrospect of herself:—

"I knew that whatever was found of good in myself or others must have its source in that Infinite Being who is the Author of our existence, and by whose power alone our life is still supported. I found my heart animated by a sincere and fervent wish for the happiness of my fellow-creatures, and I knew that this wish is excited by the Spirit of truth and love, who in mercy deigns to communicate his gracious influences to the souls of men. I rejoiced in the desire of my spirit for the general welfare, because I knew our heavenly Father regarded His large family with affection infinitely beyond what any of them could feel for one another; and that, though He might suffer seeming evil to prevail in many things for the

present, yet in the final issue we should be made sensible of the result of infinite wisdom, power, justice, and goodness.

"I found in my own spirit a degree of sincerity and of love, and it was a conviction more evident, more striking to the mind, than what is brought through reasoning, which convinced me that truth and love had their source in God. This He himself taught me—He who only can himself explain. I loved Him first because He had given me life, and I felt existence delightful. I loved my friends; —my affection for them added much to the happiness of my life, and I did not look forward to a separation; but some of them were taken away by death, and one whom I loved more than all the rest was of that number. It would have been truly dreadful to have seen him laid in the cold grave, had I not believed his spirit was not dead, but only brought into greater liberty than before,—conveyed into another world,—a happier state, where he would live for ever.

"With this confidence of a happy immortality, and an assurance that the work of regeneration by the Spirit of Christ was begun in my soul, I was constantly happy. Yet, as I knew no happiness apart from that of my brethren of mankind, my affections daily went out towards them, and my spirit was much engaged in desires for their welfare. My mind was sometimes pained on account of a want of clearness in my understanding of divine things. In regard to some things concerning religion there appeared a confusion, an inconsistency, both in myself and others with whom I conversed. I had many reasonings about truth, and different manifestations of truth which

were given to mankind. In regard to ourselves in this country, I was thankful for the revelation in the Scriptures, and was deeply convinced that the writers of them were inspired by Him who made the heart, and who knows what passes therein. I reasoned, not without pain, on the revelations of truth which were used for the enlightening of other nations and people, and enquired anxiously in my own mind, and of others, whether those truths which were necessary to our happiness were not *self-evident* to all men everywhere? and, again, I anxiously enquired whether there was such a thing as self-evident truth? My mind got confused,—even distressed; some things which I had thought as clear as daylight, when represented to a friend whose judgment I highly esteemed, were considered as, in general, inconclusive arguments. I was weary of thinking, and almost afraid, at length, to think, on account of my confused and undecided state of mind. I thought I would endeavour, through the help of the Almighty, to engage my time as much as possible in the service of my fellow-creatures, and especially of the young; but not to think much; and to pass my time as well as I could.

"The most important thing undoubtedly is our views of what constitutes religion; for these views will have the most immediate influence on our souls, and on our conduct. What then are the questions we ought to ask ourselves, or others, in order to know what is our real state before God? Are they not such as these: Have you this evidence that you are in Christ Jesus, 'You walk not after the flesh, but after the Spirit?" Do you show by your actions, as well as by your professions, that

you love God with all your heart, and your neighbour as yourself, doing unto others as you would have them do unto you? Does the Spirit of God bear witness with your Spirit that you are a child of God? Is there anything scriptural in the manner, so very common, of estimating the spiritual state of people merely by their feelings, or by their professions? I should not have asked this question, but should have thought that, as religion always produces happiness, we might rest upon the assertion of those who professed themselves happy; but painful experience has convinced me that many can quiet themselves with what they call being happy, and feeling very comfortable, while yet they are in some things evidently walking after the flesh, and not after the Spirit. When once I mentioned an instance of this to a professor of religion, who I thought could not justify himself, he answered (after acknowledging he was in the wrong,) 'Well, the Lord knows my frame; He remembers that I am but dust!' my soul was truly pained to hear Scripture so perverted. And, oh! how many are there who satisfy themselves with saying, 'They are unworthy creatures! they know they come very far short!' and so on, while yet they will not make an effort to gird up the loins of their minds, and, in the strength of the Lord, to fight against the evils which have overcome them. What encouragement does the word of God give to such to believe they are in a state free from condemnation? My acquaintance with professors of religion has not, indeed, been of very long standing; but, from what I have observed, I am constrained to own that many of us have given way to a very er-

roneous method of judging, and thus yielded to an evil which opens the way to more and more delusion and misery. Is it right to estimate the state of any one by the loudness with which he says Amen? or should it be from his attention to the weightier matters of the law—judgment, mercy, and faith?' Fervour in prayer is truly desirable, but the strength of sound is surely a very insufficient mark by which to judge of spirituality in the worshippers of that God who requireth the heart. When I hear persons dwell so much upon this and upon other things merely outward, it makes me think religion is very superficial amongst us. The spirit and conduct of some have distressed and confused me; yet this is my comfort, 'the foundation of God standeth sure, having this seal,—The Lord knoweth them that are His.' Oh, that God may lead us to act in all things as having no desire, no object in view but the general welfare of the Redeemer's kingdom. O that He would remove every hinderance which prevents the power of that kingdom from prevailing on the earth.

"I now became painfully sensible of a want of spirituality, and indeed of truth, in much of the worship in which I had been accustomed to join. I was pained excessively to observe that the preaching of some seemed only calculated to please, without reaching the heart, or leading to a true reformation in the life; and, in general, I felt persuaded that the custom of filling up a certain time in outward worship,—preaching, singing, and prayer,—was contrary to the real nature of sincerity, of true worship, and of effectual teaching.

"It appeared to me that a want of submission and obedience to the Divine power and teaching in

the heart caused much confusion and distress in the soul. People are anxiously enquiring for help from men; they want something to satisfy and employ their minds, and are too ready in this restless state to accept unwholesome food, instead of the living bread which comes down from heaven.

"My mind had been much led to think on the people called Quakers. The idea of these Friends, and of sincerity, consistency, and faithfulness had been always connected together. I knew but little of them; but, from what I did know, believed them to be in a measure influenced by the Spirit of truth, and, indeed, beyond what I conceived any other people to be, as it regards their system; but, when I considered the Friends themselves, they appeared for the most part, from what I could judge, to come far short of what might be expected were the principle by which they profess to be governed suffered to have its full influence.

"The Methodists had been kind to me; they had been instrumental in promoting my best interests, and I love that affectionate zeal which had led them (E. M., in particular, I shall, I trust, remember with grateful affection for ever) to speak to me, and to endeavour to direct me to the true and living way to Zion, when I was wandering, as it were, lost and solitary, though by the wayside.

"The first time I went to the Friends' meeting-house at Nottingham, I was sensibly affected with a consciousness that the spirit of worship was with the assembly, and the awful silence which prevailed seemed favourable to that deep recollection of spirit which I believe it must be the delight of those who have been brought into much experience in Divine things to cherish and to enjoy."

"June 11th, 1800. I never, I think, felt my mind so broken off from human dependence as about this time. I could not receive light or assistance in my present circumstances through the medium of friends with whom I conversed, either through those whose views were similar or different to my own. I wished to be fully free from human influence of every kind, and was, I believe, sincerely desirous to be taught of God. To Him I looked up for help, hoping that I should receive that light and direction of which I felt the need.

"With regard to the state of my mind, and the different views I had from Methodists, there are three things which conduce to persuade me I am not in these things led by a delusive influence;—at least not in general, though it is possible I may have mistaken views in some respects:—I feel a deeper reverence towards God than I was ever sensible of before. I find, also, a more earnest and affectionate desire for the welfare of my fellow-creatures, both as it regards the spreading of truth among them, and their happiness in every respect, which I know can only be promoted effectually by the power of Christ prevailing in the hearts of the people. The love I feel towards mankind makes me desirous—more desirous than ever—to be, in any way the providence of God may assign me, an instrument of good to them; but more especially to the poor, the weak, the ignorant, and the young. I find, thirdly, a more clear confidence, a deeper faith in that truth which forms my present, and on which depends my eternal happiness. These things I consider with thankfulness to the great Source of every good, and find no cause to fear on account of the opinions of any.

"There is one thing among the Methodists which I cannot but name, and which appears to me to be a distinguishing excellency in the spirits of this people; I mean the affectionate concern which is manifested by many of this church towards the 'lost,'—towards the most wretched, the most ignorant, the poorest, and the worst part of mankind. This spirit of benevolence and compassion which many Methodists have shown,—going out into the highways and hedges to compel them to come in, traversing the wilderness to find and save, if possible, the wandering sheep, is so consistent with the spirit and life of Jesus, that my heart is impressed by the most grateful and interesting affections when I think of it. These show, by their life and conversation, that they are the disciples of Him who poured out His soul unto death for the salvation of mankind. But surely the day is hastening forward, when all who are animated by the Spirit will be willing more fully *to unite* their influence in promoting the glory of their heavenly Master, and the happiness of mankind. The Spirit of Christ will be found to be the strongest bond of union, and, while each sincere member of the universal church will unite with those whose views are most coincident with his own, we shall all rejoice in joining occasionally in the worship of God, giving thanks to the Author of our being for His unbounded love towards us, and towards all men; and shall also be ready to join in every labour of love, in every affectionate endeavour to promote the interest of our Redeemer's kingdom, by the spread of happiness and truth among mankind.

"Many times has the plea of usefulness been

suggested in favour of my continuing among the Methodists. Oh, my God! Thou knowest that Thou thyself hast given to my soul a desire that, with the strength imparted to me, I might be enabled to strengthen the weak hands, and confirm the feeble knees; but instruments are altogether in Thine own hand! I dare not alter, though convinced of some things inconsistent and wrong in the way of worship I have till now engaged in. But, convinced to the degree I lately have been, I dare not continue in them under pretence of supporting the cause, lest, in so doing, I should act like Uzzah, and draw down Thy displeasure on my head. I have longed that some way might be adopted for sincere Christians to worship together, and to unite together in every labour of love; yet my view of so desirable an union has not been so clear as to enable me to propose any means for its promotion; and, indeed, I lament that, so far as I know, there is in general in every sect a great want of that true spirit and life which alone can make either a union among Christians, or any other secondary act extensively effectual to the good of the church, of ourselves, or of the world.

"While some of these thoughts were passing in my mind, it was thrown into great suspense with regard to leaving the Methodist connexion. My spirit was brought into a state of humiliation before God, for I knew not how to act, or what to do. I became sensible that too much impatience had possessed my mind, and was now constrained to acknowledge my own weakness, ignorance, and blindness. My human reasoning forsook me, or rather was cast off as helpless and insufficient. I could gain no light from conversation with friends of any

description; and I seemed totally blind as to the next step I should take.

"I am convinced, from painful experience, that neither my judgment, my spirit, nor my practice is perfect; nevertheless I must now act according to the degree of light which I at present receive, and leave events, whatever they may be. I would, however, by all means, avoid seeking a place among the Friends, and afterwards disturbing the peace of any, by declaring doubts which might have been expressed before. If ever I express a wish to join them it will be because I believe them to be the most faithful, as well as the most enlightened, people I know of, and that I am called of God to spend my days among them.

"I find it, I think, more needful than ever I did, to keep my mind constantly awake to a sense of the presence of God. I believe His Spirit is purifying my mind from evil, and bringing me more fully into the possession of the promised inheritance. I thank God for what my soul experiences of his Divine power: 'His favour is better than life!' My present circumstances, it is true, are rather trying; but the approbation of God is all I seek. Keen reflections are sometimes cast upon me for what the Methodists call deserting the cause for which my husband incessantly laboured, and in which he died. I always did, and I believe I always shall rejoice in the part my husband took in opposing what he was convinced was evil in the Methodist connexion; but I think I should be quite as unjustifiable in refusing to follow the light as it shines, as my husband would have been had he yielded to the influence of men, and desisted from opposing what he believed himself called to op-

pose. And I am fully persuaded he was not mistaken when he believed himself called to oppose the corrupt government of the Methodist church.

"I have only to endeavour in simplicity and sincerity of heart, to make the approbation of my heavenly Father the object of my constant attention; and, at the same time, by my life and conversation, to commend myself to every man's conscience in the sight of God.

"If asked why I think more highly of the Friends than of any other church, I answer that genuine truth is more valuable to me than everything else; and it appears to me that the leading feature in the principles and practices of the spiritual among the Friends is sincerity; and that in a more eminent degree than what appears in any other body of professors with which I am acquainted.

"In the school vacation at Midsummer (1800) my dear children and I went to see our relations and friends at Epworth, in Lincolnshire. I suffered on the way from sickness. When we got to my father's, the sight of their clean, comfortable house did me good, with regard to my health; but as I entered, and recollected the place beside their wide chimney where my husband used to sit with his beloved family and friends, I was powerfully affected with the remembrance that the place which knew him once now knows him no more for ever. Everything in this place seemed to remind me of my dear Alexander. He was born, he was nursed, he was brought up here; and the place itself, to me, derives its chief value from the thought of his having inhabited it. It was here the active, generous dis-

positions of his mind first opened and displayed themselves. His friends delighted in him, and now how they love to talk about him! There seemed something sudden and mysterious in thy death, my beloved friend! my dear husband! But I trust, I believe that thou art risen into greater purity in thy present state of existence than thou couldst have enjoyed in this. I hope one day, when freed from the clogs and fetters of mortality, to meet thy beloved spirit in that happy land where we shall experience a friendship higher and more delightful than can be enjoyed on this side death.

"While at Epworth, I went to the Friends' meeting. As I sat there I felt as an infant whose opening powers experienced all that could at present be conceived of desirable or delightful in being near its parent; but which was incapable of conceiving of the higher beauties and deeper excellencies of its parent's mind, which would, on a future day, inspire it with a reverence, confidence, and love, beyond what it was now qualified to experience.

"One evening, as I was alone in my chamber at Epworth, I opened a book in which I had sometimes put down passages of Scripture which struck me as important truths. My eye was cast on that, 'For God sent not his Son into the world to condemn the world, but that the world through Him might be saved.' The words sank into my soul: a light shone on them, of such as I had never before been sensible. Ah! were mankind, especially professors of Christianity, but universally influenced by the same spirit, what a change must soon take place in the world!"

The withdrawing entirely of my dear mother from the Methodist society was hastened through the promptness of some of the influential members of that church. On retiring, she wrote the following letter to the class-leaders' meeting, which is given entire, as it contains a clear and simple statement of her change of sentiment.

"*To the Class-leaders' Meeting, Hockly Chapel, Nottingham.*

"Dear Brethren, Aug. 18th, 1800.

"Though far from being influenced by any spirit contrary to affection, or from being animated by a principle which delights to oppose, I have believed it my duty to dissent from the general practices of Methodism, and I now write to answer the claims you have upon me, as a member of your society, for some account of the principles which have led to my dissent.

"During the last year, 1799, my spirit, sensible of the unstable and insufficient nature of earthly good, was more deeply engaged than before in the pursuit of spiritual happiness, of religion, and of truth, conscious, gratefully conscious, at the same time, that these three are united, and the object of my enquiry is but one.

"On Sabbath-day, about the close of the year, in a season of retirement, my soul was impressed with a conviction more powerful than any language of mine can explain, that '*religion was something more deep and more spiritual than was generally conceived.*' My mind was deeply affected with the awfulness of the Divine presence, and for some

days I was led in silence to wait upon and to adore God.

"A change took place in my mind from that time; and, if I do not deceive myself, I have since that time been more feelingly conscious than before, of anything in conversation, reading, preaching, prayer, or common practice, which is inconsistent with the genuine spirit of religion, that religion which God alone inspires, and which, if suffered to have its full influence, will dwell in every power and temper of the soul, and regulate every action of the life.

"My mind was led by degrees into a fixed disapprobation of many things belonging to the Methodist system,—as the established ministry; believing there could be no true ministry but that which is the effect of the power of Christ in the heart. The falsehoods uttered in singing, I was sensible were an evil such as only custom, together with the pleasantness of this exercise, had made us inattentive to. I believed that persons were frequently induced to utter words of prayer through custom, and the necessity there was (according to our system) of filling up the appointed hour for worship, when at the same time the mind was not influenced by the true spirit of prayer. I have lamented in reflecting that this has been my own experience; I have mourned that there was not found in my spirit more sincerity toward God and man. These, and other things which I believed to be wrong, brought my mind at some seasons into great perplexity. In the first month of this year I wrote to my friends at Epworth on these subjects, also to some other estimable Christians; but I did not hear anything from any of them which might

cause me to reject the principles my spirit was imbibing. All the evils in myself and others appeared to arise from this source, a want of attention, submission and obedience to the divine power and teaching of the Spirit.

"It will be allowed, without hesitation, that no teaching or instruction of men, unaccompanied by the healing power of the Sun of righteousness, can give true light or consolation to the wounded spirit; but, if this truth be acknowledged, why should a constant round of teaching be thought necessary, whether the spirits of those who minister are divinely influenced or not? It may be said, that there is much good done in this way. But is not the good which is done the answer of the true Spirit which pleads in the hearts of the worshippers? I am very far from believing that the Methodist worship is unmixedly false; but is not the measure of false worship, or of worship without the Spirit, a hinderance to the prevalence of the 'true life?' Does it not mislead the mind, and, by causing it to satisfy itself with that which is not 'bread,' still suffer confusion and darkness, and even sin to prevail?

"Words are, indeed, a means by which the spirits of men have communion with each other; but even in this they are not the *only* means, and are no further really useful than as they express the genuine feelings of the mind. But to the Almighty we do not want this means of conveying our feelings: if we worship Him in spirit and in truth, it matters not whether it be in words or in silence.

"No experienced Christian will deny that we may worship truly without words; and, though I

cannot find one passage in the Scriptures, one argument in the nature of things, nor, I believe, one conviction from the Spirit in my heart, that there can be any worship acceptable which proceeds not from the Spirit; notwithstanding this, I see almost every sect of Christians in the habit of filling up the time appointed for public worship with outward forms, whether the mind be divinely moved in it or not.

"In regard to instruction, I believe the principal point is to have the attention turned to the Divine Teacher in the heart, that 'true light' which is the 'life of men,' and which 'enlighteneth every man that cometh into the world.'[1] The Almighty has indeed seen it good to make men instrumental in turning each other's attention to the heavenly light, and to make this instrumentality one means of uniting his people to each other, and calling into exercise many grateful and heavenly affections.

"For some time before I declined joining in your general meetings for worship I had frequently, and indeed generally, been in a degree of bondage in the meetings, and felt a persuasion that I could not long continue in this state. Yet I did not find liberty to separate from the Methodists. An absolute separation from any who love the Lord Jesus Christ in sincerity was a thought from which I shrunk; and I could not but encourage a hope that either some change might take place in the society, so that what was objectionable might be avoided, or that some kind of union might be formed among sincere Christians of every name,

[1] See John, i. 9.

so that no separating bar should any longer prevent their endeavouring to do each other good, and more abundantly to spread the influence of the Redeemer's kingdom. The prayer of my heart was,

'Ah! join me to thy secret ones,
Ah! gather all thy living stones!'

The Spirit of Christ has always appeared to me a much stronger bond of union than any similarity of opinions, or any views of outward church-fellowship.

"I did not expect to find a pure church on earth; but my heart glowed with affection for the sincere of every name. Sensible that I was very far from being infallible myself, and remembering how, in some things, I had discovered myself to have been under the influence of error, I have wished to exercise a spirit of affection and forbearance towards those who differ from me, conscious that if a spirit of forbearance and charity were not exercised towards me, my conduct might be too severely and unjustly judged. I have longed to see the members of the church-militant united as one family, filled with reverence and love towards their heavenly Father, overflowing with gracious affections towards each other, and animated with benevolent desires for the salvation of those who have never yet experienced 'the powers of the world to come.' I have felt much in remembering the lines in one of our hymns,

'Scattered o'er all the earth they lie
Till Thou collect them with thine eye,
Drawn by the music of thy name,
And charm'd into a beauteous frame.'

"These views and these desires may be con-

sidered as visionary, and I am sorry there is no brighter prospect of their being realized. No union among Christians can be extensively effectual to good, unless the spirits of men be influenced in a deep and lively measure by the power of Christ. When Christians are brought to experience a more abundant measure of his Divine Spirit, they will be more affectionately united to every member of the family of heaven. In remembering Him 'who poured out His soul unto death' for their sakes, they will remember also that He commanded them to love one another.

"I would take this opportunity of giving my thanks to those of you who, influenced by the spirit of Christian candour, have avoided passing a hasty judgment on my conduct; but, on the contrary, have given me credit for sincerity of intention, notwithstanding you might have wished me to have acted otherwise than I have done. My late conduct has, I know, by many persons been attributed to a *want* of that very principle which, in reality, has influenced my mind, and induced the dissent for which I am reflected on as unstable. To explain myself more clearly,—many persons have appeared to think that, in dissenting from Methodism, I have manifested a want of love to God and man, a decline of the concern which my actions formerly seemed to show for the welfare of my Methodist friends, and particularly for that part of them among whom my husband passed the last days of a life which there is reason to believe was shortened by his uncommon labours in the service of Methodism. On the whole, I am cautioned to take care lest, through my instability, I am not a stumbling-block to many weak believers,

and their souls be laid to my charge. I do not hesitate to say, it is not instability which has led me into my present situation. It has been the same principle, namely, a love of truth, and a desire after a genuine holiness, which first induced me to union with the Methodists, afterwards with that part of them who saw it needful, from motives of uprightness, to separate from the majority. It was the same principle which has since induced me to withdraw from what I believed to be wrong, in a church in which I had enjoyed much peace, and I hope some degree of spiritual advantage; though I own (not without painful feelings) that my spiritual progress has been very little to what I believe I might have experienced, had I been more faithful to divine light and grace. I believe I may say with truth, that I never was so sensibly affected with desires for the good of the Methodist church, and especially for that part of it to which I have been united, and of my union with whom I have never for a moment seen cause to repent.

"With regard to what is said of the relation in which I stand, as the widow of Alexander Kilham, what I have to reply is this: I believe my husband was fulfilling the will of God when he opposed the corrupt government of the Methodist church. I believe his life was prematurely exhausted in labouring for the welfare of Methodism. I had told my husband, while he lived, and in his death I felt the same sentiment, that it would be less painful to see him die under his labours and sufferings, than it would be to see him shrink from a cause which I believed to be just. But I should have been unworthy of a friend so faithful and

sincere as I found in him, and should have profited little by his example, had I not endeavoured to make truth the object of my pursuit, independent of any fear of human censure, or any love of human praise. It is vital holiness which I desire to seek; and whatever may be thought of me, I would reject everything which I believe is calculated to impede the genuine influence of the Divine Spirit.

"I have nothing more to add, only that I could rejoice to unite with a company of worshippers, by whatever name they were called, who would make the *spirit of worship* their principal object, and who would rather worship in silence occasionally than make it a part of their system to fill up their time of meeting with outward worship, whatever the state of their minds might be. Until some such meeting be approved by my Methodist friends, although I shall always feel interested for their welfare, shall rejoice when they have cause to rejoice, and mourn when they have cause to weep, and shall gladly unite with them in any labour of love in which they may suffer me to unite, or in any other way in which conscience is not violated; yet it is impossible for me to consider it as right that I should abide in a way of worship which I believe to be in some things inconsistent with the will of God, and, of course, inconsistent with the best interests of the church.

"Your respectful friend and sister,

"HANNAH KILHAM."

In a letter written about the same time we find the following:

"I have esteemed plainness and simplicity of

language as most favourable to godly sincerity, but have not, till this night, been fully convinced that it was my duty to adopt it. I am conscious I have not chosen my own time, yet have a hope that I shall not intentionally recede from my present purpose, unless it be from a conviction of its being wrong.

"I could not think it right for any person to reject the usual mode of language, unless from principles of genuine humility, and obedience to what is believed to be the Divine will. I think it would be very possible for persons possessing a good degree of natural confidence to adopt a plainness of language from very unjustifiable motives,—even from a spirit of vain defiance, pride, and self-will. Such conduct would tend to promote anarchy and confusion, instead of peace and love."

"Oct. 6th. In the evening, while I was alone in my room, my soul was visited by a manifestation of eternal truth, more affecting and more awfully impressive than language can express. I thank God for these occasions of confirmation to a soul in itself so fearful, and at the same time so helpless.

Dec. 19th, she writes to a friend: 'Will my heart be relieved by telling thee that the day-spring from on high hath visited me? The Sun of righteousness arises on my soul with healing in His wings. I trust I am not deceived. I believe the Lord is reviving my soul, by giving me to feel that I am nothing, and that, if I would have purity, freedom, or happiness, I must deny myself, refuse to comply with the suggestions of my

own will, and learn of Him and through Him in all things. Ah! how precious, how inexpressibly precious is that love which makes the soul delight in the object that attracts it! I shall, I believe, through the infinite mercy of God, be taught to know such love more perfectly: it will dwell more deeply in my soul. I thank God for subduing my mind in some degree, and teaching me to feel my weakness. Oh! that, as a prisoner of hope, I may turn to my strong hold! Everything in me and about me cries aloud for a Saviour, a Redeemer. My spirit was revived, and I was filled with humble, grateful joy, when I remembered that He who 'had trodden the wine-press alone' would redeem His people from their sins.

"I should not at present find liberty to take the sacred name of God into my lips, (I believe on any occasion,) unless I felt at the time reverence in my heart toward Him. I could not speak of Jesus as my Saviour, my Redeemer, unless I felt in my spirit that He had redeemed me from the evils of my own heart, with which I had been sensibly oppressed.

"3rd mo. 28th, 1801. I am still persuaded, as I have often said before, that outward instruments, and the outward senses, are greatly used in the work of salvation, and particularly in the earlier parts of experience, especially with the young, the unthinking, and the uninstructed. It appears to me at present to be a subject worthy of most serious enquiry, 'How shall the outward senses be made most conducive to the welfare of the soul?' I feel my mind seriously affected when I remember that a just answer to this enquiry necessarily

includes that we ought not to do anything, nor say anything, inconsistent with the truth."

In the summer of this year my dear mother removed to Sheffield. Here, also, she took part in a day-school, which was conducted by one of her friends.

Writing to a distant friend, in a letter dated 5th mo. 1801, she remarks:

"In some of the most favoured seasons of my life, when my spirit has been in some measure brought into a feeling of its own nothingness, and blessed with the baptizing influence of divine power and love, I have felt particularly led toward the weak, the ignorant, and those who are without the gates of Zion. I have heard as it were a voice more powerful, more awfully impressive than any which may be sounded to the outward ear, directing me to live, not seeking my own gratification, but as the servant of mankind, and, more especially, of the poor. When I have heard of Him

> 'Who, meanly in Bethlehem born,
> Did *stoop* to redeem a lost race,'

I have thought that some would surely be favoured as instruments of mercy, still more and more, in the spirit of their Divine Master, to stoop as it were to the very lowest and meanest, the weakest and most ignorant of mankind."

In the beginning of 1802 the scarlet-fever was prevalent in Sheffield, and was peculiarly fatal to young children. The family of my precious mother did not escape, and she was called to part with her beloved infant.

Her writings after this bereavement will show the depth of the wound, and the abundant mercy that enabled her to bear it with a Christian's feeling.

"2nd mo. 14th, 1802. I thank thee, my dear friend, for thy attention to my outward concerns; but much more I thank thee for the spirit of sincere sympathy which thy letter breathes. Should God ever suffer me to become the messenger of consolation to a fellow-sufferer, as thou hast been to me, I shall think my affliction has not been wholly vain.

"A few days before my child was called away, the doctors gave it as their opinion that the fever had quite left her, and that she would very soon be well. She had had a violent attack of scarlet-fever of a malignant character; but this complaint seemed nearly to have spent itself, yet was succeeded, and indeed some thought it had been accompanied, by water on the brain. Notwithstanding the opinion of the doctors, I could not but apprehend, both from what passed in my own mind, and from the very distressing look of my beloved child, that she would soon be called away. There was a season (though the previous conflict was great) in which I was carried above present things, and was favoured with power to resign myself and my precious infant to the disposal of the Divine will; and I felt from whom this power was given. Yet, at other seasons, my sufferings, and a feeling of the sufferings of my precious child, were almost more than I could well bear; and I could not but pray that, if it were possible, this cup might pass from me.

"I was holding her when death came over her

countenance; and when I saw she had departed, something in my mind seemed to say to her, 'It is well for thee,' for I felt as though I held a prison from which the precious spirit had but just escaped.

"Although, I have, through Divine favour, been generally enabled from that time to hold fast my hope in God, which is as an anchor sustaining my soul in the midst of a 'sea of distress,' yet there have been hours of heavy gloom, in which it seemed as though something was at work to rob me, even of this my only source of consolation, and which I think ever since I have known it, I have always felt to be the dearest to my heart. Gross as the suggestions may appear, I have been tempted to doubt concerning the providence, and even the existence of the great First Cause; and at another season, when thinking on my child, to doubt concerning the existence of her spirit. But the Lord soon brought me through these dreadful mists; for, though at the moment the temptation felt piercing as a sword, yet He has in much goodness made even this salutary.

"I have often acknowledged that it is of Divine favour, and not through any merit of my own, that I have received any blessing; and the consciousness of this has, I believe, contributed to prevent me from complaining under this bereavement, although the trial to nature has been exceedingly severe.

"4th mo. 29th. In feeling the separation from my beloved child, it seemed as though my earthly prosperity was blighted, and my spirit felt for a season weighed down with a heaviness of heart which, though I saw it desirable to pray, kept me

back from the power. Afterwards, this prayer was breathed in my heart: 'O, that whatever is of myself may be destroyed; and let my dispositions, my pursuits, and even my sorrows, be cast behind, and let God live in me!'

"5th mo. 18th. I shut out of my room 'the bright moon,' which my dear Mary would with pleasure call on her mother to come and see. Its calm and silent beams do now remind me of those melancholy nights when my dear child was beginning to suffer under her last illness.

"23rd. It appears as though it would have been a thing in which I should have delighted to have had my child still on earth with me, to have beheld her growing spirit; and, as she increased in days, to have beheld her heart expanding in affectionate disposition; but it was the will of the Father that it should not be so. Since our dearest comforts are so closely allied to the keenest sorrows, ought we not to enjoy the present life as passing through it, and not as dwelling in it? It may be needful for me to feel this more sensibly than I should have done had my precious child been still with me."

In the beginning of the year 1803 the subject of this Memoir was received into membership with the religious society of Friends; and about the year 1805, or 1806, began a day and boarding-school in Sheffield, in which she was occupied till the year 1821. Many engagements appear to have obstructed her diary, as we find a blank till 1809.

"Matlock, 7th mo. 6th, 1809. Oh, might I feel in every place that thy Spirit subdues and organizes my mind,—that I am preferring Thee

before and above all things, and never, by my conduct, denying Thee: for if I can serve Thee but feebly, oh yet enable me to serve Thee truly! And, gracious Father, strengthen, enlighten, and lead me, that I may act in Thy will, and promote Thy precious cause on earth. Make me willing to endure any deprivation, or to make any sacrifice to Thy divine pleasure. Let me not seek myself, but Thee; and in the hour of conflict, O Thou source of all goodness, direct my soul to Thee, and nothing will be too hard for me. Teach me to feel Thy light and life, and to move in that alone, for I have cause to distrust myself!

"In the evening of 10th mo. 22nd, 1809, I had some relief and comfort in my own family, and believed that it was required of me rather to seek the happiness, and much more the improvement of others than my own present gratification.

"11th mo. 9th. Our monthly-meeting was held in this place. The meeting for worship was a solemn, precious season. Under a feeling of the prevalence of Divine power that language was opened on my mind, 'In the day of His power His people shall be willing;' surely that power which can subject even the strongest will can 'subdue all things unto itself.'

"12th mo. 10th. I have sought the pleasures of friendship too much, and in so doing have sometimes found disappointment, vacancy, and lassitude of mind. I want to acquire the habit of patient, persevering attention to business and duty.

"1st mo. 1st, 1810. I am happy. My hope is in Him from whom every good and perfect gift proceeds, and with whom is no variableness, nor shadow of turning.

"8th. I feel the supplication, which I once believed it right to express in public, that the Lord would maintain His own cause. And, oh, that it might be effectually, availingly pleaded in my too variable heart! The thoughts and desires of my heart are known unto Thee, O Thou 'preserver of men,' and only Thy own works can praise Thee!

"2nd mo. 1st. This morning, when I awoke, this language was brought to my mind, 'Come and let us walk in the light of the Lord.' And to be brought to obey this call, felt to me an object most desirable. But, oh! the anxiety of my nature, the proneness to excessive solicitude, and the impatience of suspense. Yet to thee, O Father of mercies, is my heart often powerfully attracted; and, oh, that the tremulous sacrifice, which at times seems ready to be fully resigned, might be bound, even as with cords, to the horns of the altar!

"9th mo. 5th. It has appeared to me a most desirable thing that there should be seasons appointed in our Society for the children to assemble in the meeting-house for the purpose of religious instruction; not to supersede family or parental instruction, but to second it. I fear, in many cases, instruction at home is greatly neglected. I think it would be profitable if children had certain portions, as selections from Scripture, or from Friends' Epistles, to commit to memory, and repeat in these meetings. Their having to do this at home, might even lead to a greater extension of care, and an increase of solicitude, in their parents, on these interesting subjects. I am quite persuaded and satisfied that it is the design of the great Shepherd of Israel that these lambs of the flock should be tenderly watched over and in-

structed, that the good seed in them should be cherished and cultivated, and that we ought to regard the cultivation of the soil on which it is to grow, as one of the first of our duties—the most interesting of our cares.

"4th mo. 3rd. I feel a desire in my heart for our dear young people, and for myself, that we may not be delaying the dedication of the whole heart until there be only exhausted powers to offer. Oh, may the sacrifice be made in the full strength of the day! for He is worthy who hath called us to glory and to virtue.

"9th mo. 10th. Read the heart-affecting account in Matthew, ix. 35—38. Oh, that the spirit of Him who was moved with compassion toward the multitude, who were as sheep having no shepherd, may deeply possess my heart; for truly the harvest is great, and the labourers—the feeling, faithful labourers, but few. Oh, these present things, how do they absorb! not by their importance, but by their forcing themselves, as it were, on our immediate attention.

"10th mo. 4th. Has there been in me a disposition to form heavens of my own, and dwellings of my own, rather than to seek my all from Thee? Heavenly Father, has not Thy Spirit created in me a desire, and Thy love caused a willingness that these heavens, and these forbidden dwellings may be shaken?

"I have feared that some friendships which I have been disposed to form, and sanguinely to indulge in, would too much bias, too much absorb my mind, and lead my judgment and affections; and draw aside from that unreserved devotedness to Thee, which, in my most favoured and happiest

moments, my spirit longs for. And, oh, if there be any separation to be made which may be comparable to that of a right hand, or a right eye, enable me, by Thy divine power, willingly to endure it, and even to rejoice in *whatever* shall tend to turn away my hopes and my desires from all but Thee.

"6th mo. 1812. That principle which causes us to desire to recover and restore our erring fellow-creatures, rather than to seek their destruction, is assuredly the principle to which Christianity tends, and to which it will ever lead, where its benign influence is suffered to prevail.

"Is it possible that in the nineteenth century,—a time when, to every species of known distress, the hearts of mankind are open to feel, and prompt to relieve,—is it possible that men should refuse to hear, or hear unheeded, those cries of accumulated misery which will now and then reach them from the abodes of insanity; dwellings which, in some instances, have been too correctly described as tombs of the living?

"9th mo. 19th. It appears to me to be one of my first duties to endeavour to make home a scene of interest and happiness. This, indeed, will be best done by all having their attention well directed; all feeling that love to God and man from whence all virtues flow, and in that love-seeking to avoid all cause of offence, and fulfilling, as means may offer, the duties of the day.

"Save me, O Lord, from apostacy from Thee! O thou source of my hope! for truly Thy goodness, in visiting and revisiting, has been unbounded!

"1st mo. 22nd, 1813. During this week my de-

sire has been to keep a reverent fear of offending, and bringing upon myself the bereavement of good.

"4th mo. 23rd. I remember the prayer of our great Redeemer for his disciples when He was about to leave them: 'I pray not that Thou wouldest take them out of the world, but that Thou wouldest keep them from the evil!' And, oh, I feel myself the need of such a supplication! and for some of my beloved friends, too. 'What hast thou to do' (this is often in my remembrance,) 'what hast thou to do in the way of Egypt, to drink the waters of Sihor? or, what hast thou to do in the way of Assyria, to drink the waters of the river?' What hast thou to do with the spirit and maxims of this world, who hast been taught the lessons of a better wisdom? Ah! forsake not thy allegiance to the King of kings, in any act of thy conduct, in any principle of thy heart! Be ever alive to the feeling, that He is the fountain of living waters, and that, inasmuch as we depart, or go aside from Him, we are only making to ourselves 'cisterns, broken cisterns that can hold no water.' Oh, then, that the desire of our hearts may be ever awake to the remembrance of Him! Guard our hearts, O Thou who art our preserver and Redeemer! Guard us from the temptations that encompass us on every side! Prepare us by an entire subjection and acquiescence to Thy will for the fulfilment of all Thy designs concerning us. Thy ways are not our ways, nor Thy thoughts our thoughts. O! let us not be bounded by ourselves; but our hearts and affections enlarged by an unreserved dedication to Thee, that so we may be favoured to feel that the Lord God *Omnipotent* reigneth.

"7th mo. (5th day of the week.) Our dear friend D. W— stood up to-day in meeting, with an allusion to this affecting appeal, 'Were there not ten cleansed; but where are the nine? There are not found that returned to give glory to God save this stranger!' Oh, that the enquiry may be brought home, 'Who among us that have been the favoured subjects of renovating power, have not yet returned to give glory to God, not resigned themselves still to His purifying influence; but gone aside to the waters of Egypt, the rivers of Assyria, instead of still repairing to Him who is the Fountain of life.

"8th mo. 15th. 'Set thine house in order!' I believe it will be well for me, as soon as may be, to put my outward affairs in such a train that I may both know readily how I stand to all debtors and creditors, and that others might know also without difficulty, if I were suddenly removed; yet not that I have any apprehension of this being likely.

"Whether it be permitted to us to enjoy, or whether it be ours to *suffer* a deprivation of that grateful feeling in meeting, in which our soul delights, yet if our growth in the truth be promoted, all will be well: only may the bias of our hearts, in and under all, be to the 'Father which is in heaven.'

"To-day we have had two silent-meetings. In the last my mind was impressed, during a part of the time, with the remembrance of the pious and devout state of mind often evinced by the Psalmist, and of the interesting and important supplication uttered in these few words, 'Teach me Thy statutes!'

"Our Redeemer, infinitely powerful, can make all things work together for good to those whose love and fear is to Him to whom all hearts are open, and all desires are known. O, that the thoughts of our hearts might be so cleansed by the inspiration of His pure and infinite Spirit, that we might be taught 'perfectly to love Him, and worthily to magnify His holy name!'

"8th mo. 31st, 1813. It is not mere outward profession, it is not a mere coincidence in the theories of reason, that can truly unite us to one another, or enable us to be instrumental in leading to happiness, which is alone to be found in Thee. Our true union with one another must be a union in that divine life that proceeds from Thee, and in attracting us to thyself, as the source and centre of all goodness, we are drawn nearer and nearer to each other in living, precious union! But, while I write, and name the feeling which now is dwelling with me, my spirit fears its own weaknesses, by which it has too often been betrayed. Oh, that from day to day I might still have power feelingly to say, in the remembrance of Thee, 'My heart is fixed!'

'I wish I could retrace the feelings that were brought over my mind at the York Midsummer Quaterly-meeting; but my hope is that their effect, felt in that meeting, will never be lost. My heart was then called to an entire dedication to Thee, even beyond what I had before conceived, or understood. And, oh, the integrity, the uprightness, the singleness of heart which Thou requirest, and justly claimest from us; we must not, even in thought, say,—Thus far will I follow Thee, and no further. Our obedience, our devotedness must

be entire and unreserved, and our allegiance ever true to Thee. In meeting, such was the ascendency of Divine power that all things appeared possible.

"9th mo. 6th. At our last Monthly-meeting, such was the pressure on my mind of the necessity of the offering of an undivided heart, that I apprehended it required of me openly to testify the feeling; and the cause was afterwards pleaded by a highly favoured instrument and advocate, whose testimony opened with the expression I had last uttered, 'an undivided heart.'

"25th. For most of the last five years my natural strength has been less than before, from the effect of long indisposition in the winter of 1808-9. In looking back, I believe there is cause thankfully to acknowledge that the hand of Divine goodness has been extended, in causing the frequent feelings of weakness and inability for much exertion to be a means of calling my attention to things of a more essential and sustaining nature. During the last spring and summer my health has much improved. Oh, let me not forget the hand that has supported in days and years that are past, when every other help failed! Let me not forget that I have partaken of soul-sustaining enjoyment, when no earthly object, nor any advantage of an outward nature appeared to have any share in causing such enjoyment! Teach me, O Father of mercies, to feel, to think, and act in Thy heavenly will, and to leave all the rest to Thee!

"12th mo. 26th. Fifteen years have now passed since I was left in a state of widowhood, and nearly twelve since I lost my beloved infant. There has been much to combat since that time,

from within and from without; yet a hand of mercy and goodness has led thus far through all, and fixed my faith and hope in increasing stability. I look back, not without grateful feeling, in remembrance of that power and goodness by which my spirit has been upheld in the dark and gloomy days of deep disappointment and heavy suffering, when every earthly prospect seemed to fail. What my future lot may be is wholly unknown, unseen. Oh, that my only object may ever be to choose that path (as far as anything is left me to choose) in which I may act most to the glory of my Creator!

"27th. In reading one of the Religious Tract Society's publications, No. 20, a precious calm overspread my spirit, and a confirmed acknowledgment was excited that, however various in profession, those who are truly religious are of one spirit, being all taught of Him who 'came to seek and save that which was lost.' And these, as they give up their spirits to His redeeming power, will ever be preserved in true humility, as well as in true love, knowing the feeling that in Him, and not in themselves, is the fountain of life.

"I believe that true religion may lead its votaries to unite the diligence in business of the most industrious with the most disinterested benevolence.

"28th. Two days of indisposition, in which I was favoured to enjoy a peaceful retirement. Read with much satisfaction and pleasure, some of the Religious Tract Society's books, and a few of the Cheap Repository tracts; and selected about twenty for lending-libraries. Concluded to send some of the Scripture Selections to various schools. It is a privilege I hope gratefully to enjoy to ap-

propriate every year some of the first-fruits of the increase of my school to the dispersing of religious books, especially to children and young persons. It is delightful to read some of these publications, which are so evidently written under that religious feeling which we are convinced was given from the one source of goodness. While reading, I thought I felt a confirmed conviction that our truest happiness, even here, depends not on outward situation, any further than in being so placed as we may best fulfil the will of our Father who is in heaven; and my hope is that this is the first object of my heart!

"1st mo. 23rd, 1814. And now as to the melody of sweet sounds, or what is called music, I do not feel that for myself I need them in meetings for worship; but it may yet be that in some states, and to some classes, even of truly sincere Christians, they may be helpful, and therefore right to be used. But in our intercourse with one another we need them not; we can communicate and sympathize, and indulge in the pleasurable enjoyments of interesting and improving conversation, and want no sounds but the natural and accustomed tones of the human voice to convey our sentiments and feelings, and to receive those of the friends with whom we converse. And, ah! does not my heart acknowledge that much of the most interesting intercourse of friendship and affection I have ever enjoyed has been in the society of a class who renounce the pursuit of musical acquirements, whether vocal or instrumental! And, since we need not the practice in our intercourse with one another, why consider it as a necessary medium for communication with

the Father of spirits, with Him who must be worshipped in spirit and in truth? Again, though not a necessary medium to us, yet if the state of a large part of mankind be such as to make this outward melody helpful to devotional feeling, and therefore desirable, be it so;—let them continue to use it, only not in the violation of truth, by putting words into the mouths of a congregation which are inconsistent with their experience; and even where a supplication is expressed which *might* suit the states of all, if feelingly uttered, let the people be, in general terms, advised against expressing it, unless their hearts go along with it.

"2 mo. 5th. Oh! my Father! thanks be to Thy goodness, for the degree of peace enjoyed this day, and for the degree of victory over some conflicting emotions, which yesterday distressed me. I was enabled to turn to thee with a sigh of supplication, and thy goodness was extended to enable me to conquer: yet let me not speak as having attained. Keep me from evil,—keep me from any disposition contrary to the meekness and gentleness which is due, from one who professes to be a follower of Christ. The prompt display of resentful feeling hurries people sometimes as into a vortex, and makes only work for repentance.

"11th. I consider the attendance of meetings for public worship a solemn duty, and a high, invaluable privilege. My heart has often felt it to be so when gathering together in the name of Christ, to wait together for the prevalence of His power over us. In the dominion of that power in us over every opposing thing is our strength and victory; and it is also a testimony we owe to the world that we are the worshippers of the one true God,

and depending upon Him for all our present and eternal welfare.

"12th mo. 5th. Are not Friends peculiarly called upon to act as school-missionaries, since they might do this in conformity with their best principles? and might they not in each place or station have meetings for religious worship?

"7th. Should I not return from the journey on which I am setting out, let it be remembered as my request, that those whom I have loved, or that have affectionately regarded me, would feel that the cause of religion and benevolence, in its genuine fruits, is worthy to be pursued with the whole heart, and let them unite in promoting a Missionary School and Tract Society—at home and abroad—including in its plans a regard to the wants of the poor, and an endeavour to relieve them. But I think my race is not yet run, nor my mind so matured for heaven as I hope it will be before I die. I love the religious, I believe, more than any others in this world—those who are evidently and devotedly religious; and, oh, that their number might increase! for to love the Lord with all the heart, and our neighbour as ourselves, according to our Redeemer's precept, this is the happiness of the present life.

[During her residence at Sheffield the attention of Hannah Kilham was particularly directed to relieving the wants of the poor and distressed, and endeavouring to promote their moral and religious welfare. We believe it was in this year (1815,) that she took so active and conspicuous a part in the formation and establishment of the Society for Bettering the Condition of the Poor in Sheffield, which originated with her, and has proved a model

for many similar institutions throughout the nation; the objects of this society engaged a large portion of her attention during the remainder of her residence at Sheffield. Her benevolent labours were not confined to this society, as we learn that her attention was much devoted to the Girls' Lancasterian School, and that she took an active and valuable part in the Society for Visiting and Relieving aged Females. She also assisted greatly in the establishment and management of the Sheffield Bible Associations.

The correspondent who furnished these particulars, remarks:—

"Our truly respected friend Hannah Kilham, with whom I was favoured to be intimately acquainted, and often privileged to co-operate, (from about 1802 to 1818 or 1819,) for years had an influence in the circle in which she moved, beyond that of any other individual, among the great number of excellent persons, who, during those years, gave their services to benevolent institutions in Sheffield. Hannah Kilham's sterling good sense, clear discernment, decided firmness of purpose, unusual business-like habits and plans, untiring industry, united with her winning, but unobtrusive manners, all conspired to make her influence great, and her services valuable."]

"1st mo. 2nd, 1815. Might there not be made a beautiful and interesting selection from the reports of Bible societies, school societies, and societies for bettering the condition of the poor? And might not a book of this kind be presented to each of the higher classes of schools, recommending, at the same time, subscriptions to be promoted among young people for these institutions?

"5th. At meeting, this query presented itself, and dwelt on my mind, 'Why should any complain of the want of light, when they do not open their eyes to behold the sun? Why should any complain of not finding access to heaven, when their minds are chiefly directed toward the earth?' Acknowledge thy God in *all* thy ways, and thou shalt know Him to be the guide and director of thy steps!

"3rd mo. 10th. I feel sometimes much support in the remembrance of these words, read in a tract early last year, 'I received this drop of earthly comfort from a source which still remains.' And whatever we may see beautiful or lovely in our companions, through this scene of probation,—their lovingness, their goodness—are only the streams which issue from an exhaustless Fountain. Oh, am I not bound to promote, with unwearying diligence, an establishment for the extensive circulation of tracts on religious and moral subjects, when some of the liveliest and deepest impressions I have ever received have been conveyed, I believe, through mediums such as these?"

The following was evidently written on deeper reflection on the idea expressed 1st mo. 2nd, and is inserted for the valuable hints it contains:—

"To enjoy we must communicate.

"In reading the animating reports of the British and Foreign Bible Society, and afterwards some affecting appeals on behalf of infant sufferers, the feelings of pleasure from the one source, and of sympathy and solicitude from the other, have been such as to excite an earnest desire for the wide extension of such interest, and for the diffusion of publications calculated to excite it. Can we read

of the benign and beneficial influences evidently produced on the minds both of the donors and receivers through the medium of the British and Foreign Bible Society, without earnestly desiring that Bible societies and associations might be formed in every village of our country, in every region of the world? And can we witness or hear of the sufferings to which, from various causes, our fellow-creatures are subjected, and especially of the sufferings of the most helpless part of society, without anxiously desiring that extension of interest which would tend to their alleviation? There are numbers of persons whose *united interest* might do much in counteracting, or removing causes of distress, to whom subjects of this nature are but seldom presented.

"Might not much good be done by the free and extensive dispersion of tracts, and other publications interesting to humanity?

"And in all the solicitude that may be felt for the relief of those who are suffering under depression and distress, let it ever be remembered that the most important object—the most interesting and efficient for present and future happiness—is their religious welfare and improvement. There are numbers of approved publications compressed for the benefit of the poor and others, which are calculated to impress the minds of readers on the most interesting of all subjects, and by affecting examples of piety, as well as by the affectionate counsels of the pious of various denominations, tend to excite feelings and dispositions correspondent with those which they express.

"And since it is peculiarly desirable that the

younger classes in society should be engaged in the cause of humanity and piety, presents to the teachers of schools, of books on such subjects, might be made, with the recommendation that they should be read at stated times by the teachers or senior scholars, and the attention of the school directed to what is read; and thus may the susceptibility, to which this early season of life is so favourable, be called into action by its appropriate objects.

"The powerful and animating appeals on the great cause of religion which are contained in the reports of the Bible Societies might be attended, no doubt, with an enlightening and ennobling influence, on the judgment and affections of our children. Why should their attention, with respect to the history of mankind, be confined so much as it often is to the history of wars and slaughter, to the rise and fall of empires in distant periods? Let them be led to regard with attention some of the most interesting facts of the present day; let them *learn what is doing, and what remains yet undone*, on subjects in which the happiness and well-being of mankind are eminently concerned.

"13th. Attended to-day a highly interesting meeting of the British and Foreign Bible Society,—the Auxiliary Society for Sheffield:—was much impressed with many excellent things presented there, and especially with a speech of our beloved townsman James Montgomery, wherein he earnestly urged that children should be incited, in their early days, to associate themselves for the promotion of this great and heavenly cause. And I believed that the time

was nearly come when it would be well to attempt, on a larger scale than has hitherto been done, to interest both children and others in engagements of this nature.

"9th mo. 18th. Independently of many anxious feelings, I have not since Midsummer felt the constant sunshine of a summer's day; but have been ready at times to say, Where are those hours of enjoyment and happiness I formerly experienced? Discouragement had taken hold of my mind. I feared that many efforts made for the good of others would prove fruitless, or nearly so; and could not but dwell, from day to day, on the dark side of things; even feeling at times almost incapable of acting for myself, or filling the responsible situation of the head in a family; yet these feelings of depression were kept to myself, and I endeavoured quietly to pursue my duty without neglect; and was, perhaps, even more willing than usual to go on with anything dry or difficult, so that I might only escape dreary feelings, or feelings of condemnation. After a time, prospects brightened again, and on the 10th I began to write some 'Family Maxims,' which presented themselves to my mind on rising in the morning. Would it not be well to have some such maxims printed, and hung up in the houses of the poor?

"27th. An interesting day at the Town-hall, in the forenoon. In the afternoon, had the heart-gratifying engagement of administering some relief to the extreme wants of two individuals in great necessity, and distressing degradation. Earnestly do I wish that measures could be taken more effectually to better the condition of the poor, and

to raise them from the abject situations which many of them are in.

"10th mo. 5th. Conversing with a friend this evening on the uninstructed state of young women employed in manufactories, as to the business of domestic life, our attention was turned to the care taken of them about Matlock, by their worthy pastor, P. Gell, in Sunday-schools, &c.; and I wished that some of us should make a tour of observation in that direction, at a suitable time. When alone, the thought occurred to me, that if such tours of observation on the state of the younger parts of society, and others, were often to be made, instead of mere journeys of pleasure without an object, how interesting they would become, by witnessing an improved state of things, and hearing of the probable causes which had led to such improvement. Health and pleasure would be more effectually obtained by the animating nature of the object in pursuit, unless, indeed, in some cases (which are possible) the interest excited might stimulate the spirits beyond the natural strength. And in such tours the remarks of visitors might be minuted, and conveyed to a central point for publication, in order to more extensive usefulness.

"24th. Oh, may it be the constant and anxious bent of my mind to attain to a full experience of the 'one thing needful!'

"1 mo. 28. 1816. Temptations may be permitted for our subjection and refinement. We might in some circumstances be peculiarly liable to forget ourselves, if we had no outward or inward combats. Oh! that my mind may be rightly led this day, and kept from every improper tendency.

"3rd mo. I have for the last ten months been so circumstanced, by having an additional teacher, that my time has been more at liberty, and less engaged in my own concerns than before. I have been prospered, and my school has been fuller than in any previous year; and is not this of the goodness of Him who can direct all things as He sees fit, and can give prosperity in any circumstances, if we seek, in the first place, to know and to fulfil His will? I name this in fear, and in a feeling of insufficiency of myself to direct my steps aright, and in a consciousness of imperfection cleaving to all my ways; but if I may but, by the devotion of my time and strength, whether mental or natural, be instrumental in promoting the cause of truth and happiness in the world, I do not fear the consequences of giving myself up to it. Yet I believe it to be a duty for me to have my eye so far over the concerns of my family and school as to know that those engaged are attending to their several employments, and endeavouring to take care that things are well done. I believe it will be a duty for me, especially during the next few years, to devote the strength of my days to the cause of the poor, the school, and libraries of moral and religious tracts for lending.

"It is a great claim for gratitude in me that the Lord has given me favour in the eyes of my friends of various classes, so that they have been remarkably willing to hear proposals which at different times I have wished to make respecting the poor, libraries, &c.; and this involves me in a very serious responsibility that I may do right, and desire nothing but what is right in these concerns.

"I wish the tracts published by Friends had more of narrative in them. I do hope in awhile they will see it well to adapt them to a class of readers who do not enter much into what is abstract."

In the year 1803 the mind of my dear mother was deeply affected with the horrors of slavery, and the cruelties practised upon the poor negroes; and, in order that she might have no part in the guilt, she abandoned in her dress and food, whatever was of negro cultivation in the slave districts. After some years of self-denial in these particulars, her attention was gradually turned to means for their relief and instruction. She read much on the subject of slavery, education, and Christian civilization, and her heart became more and more desirous to be employed as an instrument for the good of this oppressed and degraded people.

We have no further accounts than her private journal supplies of the development of this feeling, or of the steps which led her to embrace a missionary life.

"4th mo. 20th. This morning, in thinking and reading of the horrors of slavery, I cannot but wish that a mission for schools, or for bettering the condition of the poor, or both together, might be sent to the still suffering slaves of the West India Islands, supported by the contributions of a general fund, from which also might be relieved the distresses of the poor negroes. Who that had health and strength, and felt for this cruelly abused class would not be willing to embark their lives in such a cause? The school mission might extend

its influence to other classes in the islands who are not poor. Possibly the time may not be fully come for such a measure; yet let not any proneness to delay lead me to the supposition that such a measure is further distant than it really is. This prospect which has opened before me is beautiful and interesting, though surrounded with some clouds that give an awfulness to the view. I have been ready to say, I will offer myself to this service; and what if even my life were the sacrifice? Death must come at some time, and life would be here resigned in a worthy cause; but we are not our own. May I be led clearly to see what is and what is not required of me, and to pursue it, whatever it be! He who has all in His divine power can preserve in all circumstances, and restore at His pleasure. And what I consider as of chief moment, is to know in what way the devotion of my time, and my attention to the welfare of others —to the promotion of their best interests—may best effect the intended purpose. If this be really my heart's desire, what daily vigilance is required! what serious application to duty!

"6th mo. 15th. Teachers should be to their children examples of kindness, patience, and attention, and should not imperiously require what the children have not had sufficient opportunity of learning; but should call with firm decision for their attention, whilst they explain what is to be learned. Children may drag on a long time to little purpose, not knowing what they are about, if the teacher does not enter into sympathy with their want of knowledge, and try to assist them in acquiring it.

"8th mo. 20th. I have still to guard against

hasty anger; and in the last few weeks have often felt the necessity of this; yet to-day have been off my guard, in looking over the writing which some of the children were doing: and, though hasty anger is wrong and prejudicial, and unfits the mind for its best duties, there is yet an opposite extreme, into which I desire not to come—that of listless, indolent carelessness, as to whether those about me do their best, in their several departments or not. But the matter is, to try to remedy what is defective by proper means; for to attempt a cure by becoming ourselves disordered is like making the rent of an old garment worse, instead of mending it.

'Oh! for a closer walk with God,
A calm and heav'nly frame!'

In this, authority is gained with more decision and clearness than in any other disposition.

"My family is large, and, whatever concern I have for the poor, the daily care of home must have its place. May I seek a right disposal of time, and, what is still more important, a watchfulness as to the disposition of the mind.

"9th mo. 7th. The times look very serious, and the state of the poor is such as to call for much time. It is unknown how much business may be gone through if the mind only be collected, and one thing attended to at a time; and closely and diligently attended to, in subjection to the feeling of duty, and a desire to conform in all things to our heavenly Father's will. The cry of drunkenness and of want is grievously heard in this town. Oh! that people could be more fully aroused to a sense of their true interests.

"Oh! for diligence in business, fervour in spirit, serving the Lord, feeling the subserviency to Him. Should any unforeseen cause check the stream of life and health, let me leave it as my last legacy, that my friends everywhere should care for the poor, and seek to do them good in every possible way; and not them only, but the rich and the middle ranks, who call for our care and thought, and feeling.

"3rd mo. 9th, 1817. Time flies. Reading this morning some of the religious lessons for Sunday schools, my heart united with those who write such lessons, in the disposition in which they are evidently written—a disposition that earnestly strives 'to seek and to save that which is lost.'

"17th. On looking back, I feel convinced, as I have often done before, that had I no ground for final salvation and acceptance, but the correctness of my own doings, I should despair.

"21st. Yesterday, accompanied by a friend, I visited a number of very poor families, some in the extreme of poverty. We looked with pity on their various situations, almost destitute, as some of them appeared, of any consolation, either from within or from without. Alas! there is too much of that 'squalid poverty' in which the main support of life is a source of continual and almost fretful anxiety, from day to-day. We were in one habitation which I scarcely ever saw exceeded for the appearance of poverty, and almost divestment of all that can be called comfort. In the inmates of these poor dwellings there is evident such an alienation of mind from the only source of true consolation, that we could not but deeply pity their situation, and earnestly wish that their hearts

might be turned to seek for hope and consolation in Him who was called the 'Friend of sinners. Oh! that we might, by affectionate conversations with them, and by lending them books in which are examples of piety, and the counsels of the pious, be happily instrumental in leading them to a state, in which the prospect of a happy futurity, and the consciousness of heavenly favour, could make even the wilderness to bloom and become beautiful, and the lowliest habitations to be cheered and enlivened by the beams of an unfading sun. Oh! how are those who have been favoured to see and to feel where their best interest lies, called upon to direct the attention of others to the pursuit of the same blessings. It is in the influence of religious feeling only, that a balm can be found for the sorrows of the present world, and a corrector of all its disorders. It is this which can introduce happiness into every department of life, and even bring order and harmony into dwellings, which have been the scene of discord and confusion, and can teach the heart to rejoice in God, even when the trees, which have borne fruit to us, shall forbear to blossom, and a bereavement of the nearest and dearest of our natural enjoyments is to be endured. Oh! then, that the hearts of people might be more and more weaned from the dependence on an unstable world, and directed to that which is enduring and eternal.

Expressions of truly devotional feeling, committed to writing, would I think be good subjects for the meditation of our children; though we would not recommend the adoption of them, as expressions of devotion, unfelt. Let them always know that the heart must pray; the lips alone cannot, whatever words are used. When I was a very little

girl, I was pleased with finding a book of my dear mother's, called the Duties of the Closet; but do not recollect any expressions it contained, except that in the exercises for the evening preceding the Sabbath; I do not know whether they were called prayers or meditations, but in them were these words, which I sometimes uttered, and my heart felt gratefully conscious of the goodness of that infinite, yet mysterious Power, to whom they were addressed: '*O! Thou overflowing Fountain of endless love.*' The renewal of this remembrance this morning feels sweet and precious. Ah! what interest is there in the whole world, and all that it can give, in comparison with that which is connected with the acknowledgment of Him, whose power created the heavens and the earth, the seas, and the fountains of water, who teaches us the lessons of His love, in the silence of retirement, with a power and a sweetness no language can express. Oh! that, when thus favoured, watchfulness may be maintained, and the mind preserved in a state, to worship Him in the beauty of holiness.

"8th mo. 5th. I could not easily trace all the interesting views which have presented themselves during the last few weeks. One is a delightful hope, originating in my mind at the general school meeting at Ackworth, that that school may become more eminently useful, and the religious instruction now given there, (I trust from true Christian sympathy,) may be crowned with the blessing of Him who is the beginner and finisher of all that is good. A great reduction in my own feelings while at Ackworth, seemed to prepare the way for listening, with renewed delight, on the following day, to good tidings of great joy, given to all people, in the mission of the Redeemer, which was

feelingly proclaimed at the meeting of the Bible Society. At that meeting was an African missionary; and then, and before, but especially after, my hopes were kindled into expectation, that school missions and religious missions from among Friends, and partly in conjunction with what they can unite with in others, would, some time hence, be freely encouraged and promoted; but, let us begin well at home, and not press things beyond the right time:—good will increase. Ah! may we be true to our proper business. Let religious instruction be given in schools and families at home, and from true Christian duty. Let this be our first social duty, in conjunction with the general care of our dear families; for dear they will be, if our hearts are right with our Father which is in heaven. Secondly, let us provide for the necessities, temporal and spiritual, as well as we may be enabled to do, of those about home,—by promoting schools, Bible societies, tract libraries, and bettering societies. Then, in the third place, let our love and our care be shown to those of every land, to whom we may be favoured with the power of doing good.

"24th. I sought society this evening, but not attaining it, took up to read some missionary papers, which have lately been presented to me; and, before the first was finished, essayed the following query for insertion in the Iris.

'*To the Friends of Missions.*

'What would be the most easy and efficient method of arranging and reducing to letters an unwritten language? Any considerations which can throw light on this interesting point, would essentially oblige,

'A CORRESPONDENT.'

"Prospects wide and interesting open before my view; and I fully believe that the day will come when Friends will more largely engage in missionary work than they have ever yet done, and without violating any of their principles.

"At our monthly meeting lately, both in and out of meeting, when some arduous concerns were before me, which I believed to be duties, a precious feeling of consolation was conveyed, as my mind was directed to Him who is the source of all that is good, and could guide and support through all, this language emphatically and affectingly came to my mind, 'Is He not Almighty?'

"9th mo. 20th. If I have an evidence of duty in any one point, I believe it is given in imparting religious instruction to children; and this not only from my own Scripture selections, but from other books. I shall never, I think, forget the first attempt, made in the year 1813, to convey instruction in this way to the children of my own family. The tenderness which overspread their spirits, and the consciousness that filled my own, of the continuance of that heavenly regard which once induced the injunction, 'Suffer little children to come to me,' were very striking and memorable.

"23rd. Yesterday completed the outlines of a little elementary grammar, very short and easy, designed for the children of the most uninstructed class, such as the subjects of missionary care at Sierra-Leone. How grateful I should be for such a degree of leisure as I now enjoy, for pursuing interesting concerns. All my family act towards me with unremitting kindness and attention, which is a great blessing, and tends to keep the mind in quiet; for to be happy at home is indeed always to

be desired, and wherever we may meet with courtesy, how little would it avail, if we do not meet with it in our own family.

"11th mo. 18th. This morning and noon had much feeling of sadness and depression, and was ready to say, from whence shall I hope for deliverance? In the afternoon two dear Friends appeared in testimony in the meeting. The season was awful and sweetly humiliating. Thy eternal power, O infinite Governor of heaven and earth! Thy eternal power can cause even the mountains to flow down, and the hills that appeared to swell to a height insurmountable to pass away, as with the steps of the tender lamb. Oh! may our eye and our heart be turned to Thee, and all that is within us, bow before Thee!

CHAPTER V.

Her prospects of visiting Africa—Proposes the subject to her Friends in London—Undertakes the Education of two African Natives in London, principally with a view of acquiring from them a knowledge of the Jaloof Language.

"11th mo. 20th. 1817. An apprehension has seized upon my mind this morning, that after having finished the little books I am preparing for the children of Sierra-Leone, it will be my duty to attempt the introduction of them myself into that colony and the neighbourhood, and even to attempt the reduction of unwritten languages. I would not go merely under a profession of opening a school or schools, but to proceed to the religious instruction of the children; for my heart feels an engagement towards them, that cannot probably be fulfilled without going there.

"In sitting with my dear Friends at Ackworth the last evening I was there, though disposed to enjoy conversation with two or three of them especially, yet the sound of Sierra-Leone was so in my ear that I was silent mostly; till, in the evening, the conversation became more private, from the company having generally separated. One Friend, but young in years, sat down by me, and made this impressive remark: 'There are some precepts of Christianity which have appeared to me, at first view, as of very easy attainment, yet afterwards, as difficult, and of very high attainment. The disposition to say, After all we can do, we are

unprofitable servants, we have done that which was our duty to do;' to be able to say this, felt to him a very difficult and, at the same time, a very necessary attainment. And so it is. Unless we have this simplicity of mind—this willingness to acknowledge that nothing is our own, and we are in ourselves unprofitable—we cannot, I conceive, so act in the Divine will as to produce all the effect which right feeling would produce.

"I am ready to tremble at what I have written with regard to a visit to Sierra-Leone, and to doubt whether such an encounter with an element which I fear, and in so distant and wild a scene, is required. But wherefore should we expect to choose our employment? I have been ready to say, were it in Russia, or even Siberia, how much easier would it appear than to Sierra-Leone? I remember the shrinking feelings I had in looking at the wide sea in the dusk of the evening at Scarborough, and in remembering a dear Friend who had committed himself to the waves, and was far from land. But he is now returned, and a protecting Providence was with him; and why, if duty only appears plain, why should I recoil or draw back? I will try to be still, and hope clearly to know what is best, and not give way to any apprehension of my own creating. Oh! may I not shrink from the call of duty, whatever it may be, but resign my life and my all to Him to whom all is due.

"11th mo. 24th. I retain the following extract of a letter written this month to a dear sister in Christ, as a memorandum of the views I then entertained. 'The great point is, that love and obedience should prevail in those who have not yet fulfilled the work of their day, and have a few

more years, or it may be a shorter time, to remain in this land of probation; this wilderness, in which the bitters and the sweets are so mysteriously blended, that if we were even allowed to *choose* what should be our portion, as to the apparent enjoyments of life, we should scarcely dare to do it. Oh! then, that our hearts may be daily led into the disposition which would, in true humility and sincerity, utter that prayer, 'Lead me, and I will follow Thee.' Ah! my friend, it is not in any outward advantage that our happiness consists; and therefore, so far from desiring to choose for ourselves, I do not know that there is anything more to be feared in the world, than the state of some of the people of Israel, 'He gave them their desire, and sent leanness, withal, into their souls.' Well, then, let us be willing to do anything, or to resign anything, if only we may be favoured to be fed with that 'bread from heaven,' of which those who eat, shall hunger no more.

"28th. A few days ago I took a number of the youngest children of the Lancasterian School into the committee-room; and, in instructing them from a very few short and impressive passages of the Scriptures, we had a time of sweet intercourse and conversation, such as I think I shall never forget; and I long to have the same children with me again, and to endeavour, with the blessing of Him with whom alone is the power, to lead their infant hearts to the acknowledgment of Him in whom 'we live, and move, and have our being,' and who is ever merciful and good to all; and who wills that all should be merciful and good to one another.

"The difficulties about winds and waves which

I have felt, when thinking of Sierra-Leone, appeared to-day so much less than they did, and my desires to be instrumental in serving the Africans so to increase, that I think I should esteem it a great favour, if the way should open for me to enter into such a concern. Many difficulties present themselves, but I trust that, at the right season, the way will be made plain.

"12th mo. 20th. The time is come in which it appears to me to be right to inform a few friends of the prospect before me, of a duty to my younger brethren and sisters of the African continent. I wish to go to Sierra-Leone, as a school-missionary, for the instruction of the children in that colony and its neighbourhood. Besides instruction in the week-days, I should wish to assemble the children at least once on first-days, to read to them such religious narratives and counsels as they may appear likely to understand, and to express to them any feeling that may present for communication, or any remark on the subjects that have been read; and occasionally to direct their attention to the silent remembrance of that infinite Being by whose mercy and goodness they were created.

"Let me further say, I have no design to settle very long as a missionary in Africa. How I may go on such an errand I know not; but I would rather dispose of all I possess, as to pecuniary matters, than not engage in this work.

"3rd mo. 9th, 1818. Having laid this subject before some dear friends, it is a great consolation that, with the exception of one, all have expressed their entire concurrence.

"18th. The more we have to do, the more is simplicity and quietness and watchfulness unto

prayer, necessary. And, ah! that this might be my daily habit. However, I may appear in the eyes of others, let me study to be quiet and to mind my own business: affectionate to all, yet not *absorbed* by any human being or human love. My heavenly Father has crowned with abundant peace, even the disposition that *seeks* for dedication; for, as yet, what sacrifices have been made? But, oh! I want to live in the spirit of sacrifice—the spirit that denies itself to follow Christ. Let me watch against my nearest besetments, and live in true lowliness of mind. It does not appear to me needful to renounce the pleasures of friendship; *yet it is needful* to guard against their undue bias on my mind. Let my eye be taken off myself, and directed to my Redeemer, the source of my consolation and my hope. It is not by anything we are in ourselves, that we can be instruments of good to others, in the way most desirable; it is by that watchful disposition that opens the heart to receive from Jesus, and to be led by Him, that we shall grow ourselves, and teach others in the right way.

"23rd. Ah! my God, thou art Thyself all-sufficient to form our happiness, and to impart it to us also in the way that seems good to Thee. With what peace has my mind been filled this morning, in retiring from our family reading. Ah! give me more and more of singleness of heart toward Thee. I must not turn from the view of visiting the dear little ones, and the people of Sierra-Leone, but prepare to go, by endeavouring to pursue with fidelity my previous duties here, and then resign myself to go there for life or for death. I never find peace in turning from it; and as far as I can see at present, nothing can be substituted for this

one act of duty. Then, let me reason no more, nor listen to the discouragements of others. Are we not Thine, our heavenly Father, to direct where Thou wilt? Above all the other hinderances to this act of duty, let me beware of the insinuating reasonings of such as can seldom see any real call to exertion, for the spiritual good of distant countries. Let kindness reign in my heart towards these; but let me not be biased by their reasonings.

"10th mo. Since our autumn quarterly meeting, E. F. and J. J. G. have been engaged in visiting the prisons in Sheffield, York, and Wakefield, as well as in other places. Being in company with these dear friends at Sheffield, my heart was softened and consoled, in the view of great good arising from their being thus led to explore the receptacles of *sorrow out of sight*. My secret desire and prayer for them was, that the disposition might ever be kept alive within them, in which they should be enabled to make this solemn appeal to the Searcher of hearts, 'We did it unto Thee.'

"Through Divine assistance, which has been eminently near, I have, with fresh ardour and fidelity, been led to devote myself to Him who is wonderful in counsel, and infinite in His compassions to the children of men, and has often in pity regarded my low estate—forgiven my wanderings, and will, I humbly trust, lead me yet more and more evidently, to the 'Rock that is higher than I,' and 'establish my goings,' and put a new song into my mouth, even of praise and thanksgiving to my God.

"10th mo. 12th. How great is the sweetness and beauty of pure Christianity in the heart, where the love of God ever reigns, and the love of

man as its natural and necessary fruit; that love which never indulges a disposition to exalt itself by making others a subject of ridicule, and laughing at that for which it should rather mourn. There are many kinds of Pharisaism in the world—many who, trusting in their own comparative correctness, despise others—there are Pharisees of learning—of taste—of worldly polish—of worldly wealth; how many in each of these classes, as well as among the professors of religion, are too prone to trust in themselves, and to despise others. Oh! that a genuine humility might lead people to more watchfulness against those false estimates of things which lead to conclusions so erroneous and pernicious. May the disposition abundantly increase. In the professors of Christianity I trust the disposition is increasing, which rejoices in each other's welfare, and yields to the precious influence of the Spirit of Him, "who sent not His Son into the world to condemn the world; but that the world, through Him, might be saved." If His Spirit governs in us, we shall speak of one another, not with hardness or harshness, but in that love which desires the redemption of all, and grieves on account of evil, wherever and in whatever form it is seen. Assuredly it must be a vitiated state of mind—a disposition of the flesh, and not of the Spirit, that is amused with things that are wrong in themselves, or pleased in pointing out the errors of others.

"1st mo. 9th, 1818. The subject of language, and the acquisition of a new language, whether previously written or not, has often been before my mind of late; and I have become increasingly convinced, that to begin with a very limited vocabu-

lary, would be best in the first instance. How has my heart been affected in hearing of the conversations of the interesting Garnon with the children, or rather her *attempt* to communicate what they would willingly have replied to, but for the affecting reason given, "Me no sabby (understand) English." Could not a very small vocabulary be formed, by which these children, though coming from various places, might learn to convey their leading thoughts, and feelings, and desires?

"24th. Early this morning my mind was impressed with a conviction, that great watchfulness is necessary, that I may attain and abide in that sense of the Divine presence and guidance, which I believe is mercifully designed for me to walk in. It is an awful thing to act on any occasion as a public ambassador for Christ,—to call on my dear friends to come to the light, and to see and feel where they are.

"3rd mo. 6th. It is, indeed, delightful to see that a disposition to regard the welfare of the poor is so increasing in the world, that plans which would, some years ago, have been renounced as visionary and impracticable, on account of their extensiveness, may now be received with lively interest, and entered upon with the zeal which their importance demands. I will not despair of my native town being yet brought fully into the view of its benevolent inhabitants, both male and female, and the residents of every street and lane and court made known to disinterested committees of both sexes; and measures for their welfare and improvement pursued with zealous perseverance.

"Father of mercies! give us resignation to Thee —to Thy Divine leadings—a watchfulness to find

our refuge and dwelling-place in Thee. Then shall we know the blessedness of sweetly pursuing the path directed by Thee, and tending to promote the real welfare of Thy creatures.

"15th. How has Divine Providence favoured me and my family, with such a supply of all that is needful, as to be able to meet the charges of the day both for ourselves and others! Ought I not to go on without fear, just acting in simplicity for the present best?—minding that there is enough to discharge every debt as it becomes due, and then freely devoting what is wanted for others, with quite as much willingness as though it were for myself or my own family. The earth is the Lord's, and all we possess should be considered as lent, in order that we may be stewards of our heavenly Father's bounty.

"4th mo. 2d. What religious man cannot spare an hour or two, and more than that occasionally, for the sacred duty of attending devotional assemblies? and what man, in easy circumstances, cannot spare an hour or two any week, or every week, for associating with his friends? Let an hour be spared for visiting the poor, and the interest excited will give energy in the pursuit of the engagements of business. It is not time lost even to the pursuit of business, which is spent in caring for the poor. The poor *must* be cared for, if people would advance the general prosperity. That healthful state of society, in which the lower ranks can provide the means of decent and comfortable support to their families, must afford the most general stimulus to trade at large. Where the most numerous class of the people are too low to consume articles of common manufacture, trade must stagnate. The first

step towards bettering the state of the poor, is assuredly to know what that state really is; and this, by persons who have judgment and feeling to improve their condition, and have the power to be instruments to its improvement. This state of the poor will be best known by seeing them in their own houses, and hearing from themselves the affecting detail of their sufferings and privations. Temporary pressure may be met by temporary aid; but permanent prosperity must be promoted by the encouragement of every good habit and disposition, and by raising the poor from a state of abject depression, so that each, in their common way of living, may claim a share of the industry of others, and their own industry be brought into action.

"5th mo. 19th. I must rise earlier. I am now in good health, so that early rising might be seasonable and every way salutary. It is at present, however, I believe, a duty, and must be attended to."

In 1819 it was my precious mother who first proposed my leaving England, and this she was led to do from an expression of countenance she observed in me, when a friend mentioned a person being wanted in Russia for girls' schools on the system of mutual instruction. She made every arrangement for this step with the utmost cheerfulness and alacrity, talked with interest of the new field of occupation, &c.; and I could not imagine the separation would be very painful to her; not from any previous marks of want of affection, because of her love I had had continued and strong proofs; only I thought her expansive benevolence had so far conquered her natural feelings as to

render her able to make any sacrifice which she deemed likely to promote the public good. When, however, the parting hour drew near, the struggle was so difficult, and her sufferings so acute, that I have often wondered how I could tear myself from her, and why I did not abandon the enterprise. After these emotions had subsided, she accompanied me to the vessel, and finally separated from me with the meek and peaceful submission of one who counted her Lord's will more to be desired than all earthly comforts.

"8th mo. 19th. Two days ago a letter was received, giving the information, that Johnson from Sierra-Leone would, with his wife, return to Africa in about two months. The subject of leaving this country for that coast is thus brought very near home, and has introduced my mind into close inquiry, as to my engagement there. The subject was presented to two honourable friends whose judgment I value, and a proposal made by them, that such of the ministers and elders as should attend Monthly Meeting this week, should have the subject presented to them for their united judgment and feeling. This is satisfactory to my own mind, and now my heart's desire is, that heavenly wisdom may guide them, and that I may be saved from either taking any unauthorized step, or any premature one; and saved also from withholding any sacrifice required at my hands. I think I truly desire to know and to do in this thing the will of my heavenly Father. Only let my beloved friends and myself see clearly what is right, and it shall be well. I cannot recede, because of any change of feeling, as to the sense of duty, for my heart still turns to Sierra-Leone. If the matter be

thought premature, I expect still, on a future day, to go there. But Thou, O Father of the whole human family! Thou canst prepare my way, and make darkness light before me, and rough places plain. What feels most painful is the want of a companion like-minded, as to religious concerns, with myself, and of the same society. This may not be necessary, yet, on some considerations, it seems very desirable; but I am willing to go alone in this respect, if my friends are willing to unite with my view of going to these poorest, lowest, weakest, most neglected, and most oppressed of all the human race—to be employed in leading them to ascend the first steps, as to outward knowledge, and to point them to the Lamb of God, that taketh away the sin of the world, and the misery of the world.

"I am sensible, that in many minds, even where the desire for the attainment of the truth is often earnest, this entire renovation of the will, the understanding, and the affections is far from being so easy of attainment, as it may at times be conceived to be.

"9th mo. 17th. I have been reading this morning the distressing accounts of sufferings from the Scilly islands, and longed for the time when the feeling of brotherhood shall so bind people of various countries together, that when they suffer greatly in one place, help should immediately be extended.

"Oh! that truth and sincerity might more fully prevail in the world. May we be careful to promote it everywhere. And, O that the Society which has been called out from outward forms, may be enabled to support the testimony given

them to bear in the life. To forbear to use a language unfelt, is not everything.

"My present situation is such as to demand the deepest gratitude, and yet is felt, at the same time, to be awful, affecting, and trying. It is a cause for gratitude that I am suffered to be so far a steward for the heavenly Master, as to send out to various places messengers of good, in little selections from the Holy Scriptures; also other tracts of various kinds, either alone or in concurrence with others. It is a great favour to be permitted, in conjunction with other agents, to aid the poor by means of the Bettering Society in this town: good appears to flow through that institution into various channels. And it is a great favour to see that concern for the poor, and for the general good of society is gaining ground. These and many other causes claim my gratitude to the Father of mercies, and Fountain of all goodness. It is a great favour that my friends have so far sympathized with my prospect of visiting Africa, as to leave me at liberty to go there, and affectionately to feel for me. And now, though some anxious thoughts have attended this prospect, I trust, arduous as the engagement may be, that apprehending the cloud and the pillar of fire to move that way before me, there will be strength given to follow the leading, in simplicity and sincere fidelity.

"10th mo. 19th. It was my intention to accompany some missionary friends, going to Sierra-Leone this autumn; but the time of their sailing was unexpectedly so long delayed, that I felt the time would be too short for me to accomplish what I wished before the ensuing rains; and that season I believe it is not right for me to encounter

if it can be avoided. Feelings of anxious solicitude have been present with me, while seeking to attain to a full and clear decision. My fervent hope is, that He who, in infinite wisdom and goodness 'controls all, yet forces none,' will overrule these apparently embarrassing circumstances for good. Strongly as the attraction to Africa has been felt, and yet will be, it may for the present give way to claims about home, which indeed are powerful. I earnestly desired that I might be found in the appointment of Providence, wherever that might be, and not have the unhappiness to 'choose my own ways.'

"At present it feels to be my duty to be still, without looking much to the future, as to this matter. A more favourable season may present; and if so, I trust it will be seen at the time; but life is wholly uncertain, we know not what shall be on the morrow.

"Before the close of the year, I went up to London to converse with some missionaries leaving for Sierra-Leone, on the reduction of unwritten languages, particularly African. Whilst I was there, it was proposed that an experiment on this subject should be made in England on individual Africans who might be in our country. This proposal did not at the time take much hold on my mind, it appeared so improbable that we should meet with persons suitable for teachers among the poor Africans generally seen in our country. Soon after, having heard of a vessel just arrived in the Docks, in which were African sailors, some kind friends accompanied me to the ship. From a few we saw, we selected two who were willing, and apparently intelligent, and, although not natives of the

same district, spoke the same language. These were taken under the protection and care of Friends, and were placed at Tottenham, under the oversight of a young man who was engaged to teach them. I remained some time in the neighbourhood of London, in order to proceed in my purpose of reducing the Jaloof language, which was spoken by both the young men, although one was a native of the Mandingo country."

Till the Yearly Meeting of 1820, my dear mother remained in London, steadily pursuing the reduction of the Jaloof and Mandingo languages, and during that period we find no remarks in her journal, so closely was she occupied in her delightful and valuable work. The next of her private observations is dated Sheffield, 10th mo. 23rd, 1820.

"The sun rising beautifully at this moment above the neighbouring hills, and still shining in its wonted order, reminds me of that Mighty Hand unseen, which controls all things, and which we shall eventually have to acknowledge, 'hath done all things well.' This acknowledgment was willingly made, when the Redeemer openly and visibly gave forth His power, in causing the blind to see, and the lame to walk; but when, for a season these miraculous demonstrations of His power appeared to be withheld, and the hour and power of darkness to prevail, the trembling disciples communing with each other in the sadness of their hearts, said mournfully, 'We trusted it had been He who should have redeemed Israel.' They knew not at that moment that, notwithstanding the gloomy appearance of things to their natural eye, the Redeemer of men had indeed appeared among them,

and was even now about to manifest before them His infinite ascendency over every opposing power.

"3rd. mo. 2nd, 1821. There are many things to induce anxious feeling, and especially this responsible situation of having charge of a boarding-school, and the care of young persons, who must be employed in teaching. Human nature, in all, requires a controlling principle higher than itself; and I feel a fear both for them and for myself, lest by opposing in our own wills what we do not approve, we mar the work, and excite feelings which are prejudicial in their nature. Children have a quick sense of right and wrong, and may be greatly injured by a tart dictatorial manner, which has its origin in feelings not in unison with the meekness and gentleness of true wisdom. People err greatly in judgment, perhaps never more so, than when they suppose that a gentle manner cannot be availing in government. On the great principle which acts through all nature, of like producing its like, humility and gentleness will produce corresponding feelings in the children who witness these qualities in their teachers; and perfect gentleness is entirely consonant with the firmest requisition of order. Nay, indeed, none can more clearly see what true order demands, than they who maintain the greatest collectedness of mind, and entire self-command. I have several causes of anxiety besides; as the critical state of one child's health, and whether or not this school should be continued, &c. But, I must not withhold my hope and trust in that infinitely gracious Providence, who has so wonderfully opened the way for the entering upon some of the deeply interest-

ing concerns before me. Let me leave myself entirely to His disposal, not desiring to choose my own path, or my own abode, or even desiring to have a place which I can call *my home*, so that I may only feel myself in the order of Providence.

"With all my cares it feels difficult to give time to the study of the African languages; yet it must be done, it is quite necessary. Oh! that this might induce me from this day, to appropriate a part of every morning to the practice of Jaloof and French.

"Time must be found for duties, as it is necessary to find time for the support of the body by food and sleep; and before very long the day will be spent, and the time for the business of life will be over.

"2nd mo. 1st. 1822. Who knows the full extent of that responsibility that attaches to this state of being! Let those who feel this, 'arise and go hence;' let them flee from that excess of care for worldly things, which is so ill adapted to a world that must soon be left, and which bears down the mind, so as to preclude the right exercise, for the prevalence of that which is enduring and eternal. Oh! let every root of bitterness be supplanted by that which is of the Lord's own right-hand planting. May the new creation prevail, and appear in all our dispositions and all our proceedings in life. Let gentleness, forbearance, patience, and goodness, faith, meekness, and temperance, so govern the dispositions of our hearts, that their effects may appear even as on the very borders of our garments—in all our solitary dwellings, and in all our intercourse with one another.

"8th mo. 6th I have been transcribing Scripture passages for translation into Arabic, and circulation in Africa. In this engagement there was happiness; yet my heart mourns that so few acknowledge the Lord fully in this land called Christian. Ah! how infinite is the mercy and long-suffering of the Most High!

"With regard to my African prospects, as to how and when we may go, I am now without anxiety. The cause is not mine; and I believe it will be well and wisely ordered.

"13th. In reading 'A Summary of the Distresses of Ireland' this morning, the efficacy of societies for bettering the condition of the poor is renewed to my remembrance, and with a conviction stronger than ever, that it is desirable they should exist everywhere, and that everywhere there should be arrangements for knowing and aiding the state of the poor.

"Associations should certainly by some means be formed for the aid of the most destitute and helpless, that they might obtain employment and support. Oh, that a committee of really feeling and judicious men would unite for the great object of visiting Ireland. It is a disgrace to a civilized country to have in it such a state of wretchedness, arising from want, as exists in that country, when at the same time some of the inhabitants of the empire are living in luxury and excess.

"Could we but obtain these three things, the improvement of Ireland, an arrangement for bettering-societies, and a communication-society for the good of all classes, what might we not readily relinquish for such a cause? But let us be care-

ful, and know a right guidance. The state of Ireland has taken deep hold on my heart. May I see what is right, and be taught how to pursue it.

"19th. If we should even go late this season to Africa, I think that before next winter I should again be in England, and pursue, with my friends, for a season, some interesting measures for the poor in this contry and in Ireland.

"I believe that where there is much good in the character of an individual, it is right that it should be met, even though much mixed with what requires to be overcome;—the way to overcome is not to slight and neglect, but kindly to meet and to help. How did the Redeemer act towards his erring disciples?

"20th. Oh! how ought I to be grateful and satisfied, although at times much mental toil be my lot. It should be accounted a great favour to be employed in this interesting concern of writing a new language; and sometimes the return is sweet when we find that precious truths can be conveyed in that language. Let me choose the pursuit of such interesting concerns before the nearest gratifications of even natural affection.

"9th mo. 14th. Yesterday and this morning feelings of depression have prevailed in looking to the great suffering and sin with which the world is overspread, and in the justness of that enquiry, 'Who hath believed our report? and to whom is the arm of the Lord revealed?' And in feeling that the children of this world may be regarded as wiser, or more earnest in pursuit of their concerns in their generation than the children of light. How many are there

among those who seem influenced by feelings of pity for the bodily sufferings of the poor and afflicted, who feel little for that darkness and alienation from good, which, among rich and poor, is the great cause of both inward and outward distress!

"Oh, may I be taught to feel what is required at my hand by the awful enquiry, 'How much owest thou unto thy Lord?' nor dwell in any degree on what I may appear in the eyes of others, only endeavouring to fulfil His will concerning me; taking the cup of salvation appointed by His goodness, and calling on the name of the Lord in daily and secret aspiration. It has been said that the Turks consider women without souls; and one might imagine, from the little care that is evinced by some for the spiritual welfare of people whose bodily distress they seek to relieve, that they considered a great proportion of human beings as merely formed of the tangible and material.

"I know it may be pleaded that the work of seeking to guide or help in spiritual concerns is too serious and sacred to be attempted without aid from on high, and this is true; yet how often that aid would be imparted, if earnestly and watchfully desired, and sought after! It may be said, that some who seem to make much stir in profession, and talk much of promoting the spiritual welfare of others, are evidently far from being themselves redeemed from pride and self-seeking —from the spirit of this world, its disguises and its insincerities—are far from evincing in their daily deportment 'the fruits of the Spirit.' This unhallowed talk and profession on hallowed subjects

betrays a fearful want of feeling of the high and sacred nature of true religion, which cannot be brought to exist in the mind through any outward observance or profession.

"My hopes have been greatly diminished concerning the effects of the influence of one, invested with some degree of the world's authority, on behalf of poor Africa. It is not philosophy, it is not policy, that can save Africa, and make her happy. It is the prevalence of Christian influence and Christian feeling; not the outward forms, in the way in which they too often are dwelt upon.

"For all who have been favoured to feel that love to the Divine law which brings 'great peace,' much watchfulness is needed, and constant care to deny self, and to follow the Redeemer—to live to Him—to guard against the assimilating influence of those who do not seek to acknowledge God in all their ways.

"My spirit has been this morning sensibly consoled in receiving what seemed as the breaking forth of the Sun of Righteousness from behind the clouds, in the remembrance of that inestimably precious declaration, 'God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' Yes, it is the love of God which is the light, the brightness, and the happiness of created beings; and it is in the prevalence of Christian love and Christian feeling alone that we can hope, and this will lead to all good efforts for the welfare of the bodies and the souls of all men. We must scatter the seed of Scripture truth up and down in Africa,—even among Mahomedans.

My heart cannot consent to select such parts only as Mahomedans would not reject; my proper business is, I believe, openly to avow my belief and trust in the Redeemer of men, and to hope for the prevalence of His power for the recovery of mankind from sin and wretchedness. It is not the arm of man that can save. We must remember that the Egyptians are men, and not God, and their horses flesh, and not spirit. If our trust be not in the name of the Lord, those who are helped, and those who help, shall both fail together.

"May I be taught more deeply to feel my calling, nor suffer, in this short day of life, any indolent supineness, or selfish regard, to prevent the daily pursuit of very serious duties that call for increasing watchfulness: and let me not cease to feel that I am, in all circumstances, called to act as a disciple of the Prince of Peace, seeking to strengthen and to heal, and to meet whatever is good in any, tenderly careful not to injure a bruised reed, or to do anything that may be compared to quenching the smoking flax.

"11th mo. 28th. Oh! that teachers of schools were generally religiously concerned to make such instruction on right grounds their constant care, and the more interesting part of their duty. I long to see correct principles more generally instilled into the minds of the young—principles of piety, and of honourable dealing with all with whom they have to do. It is not the name of Christianity, nor right views alone that can convert the heart, and rectify the conduct. May wisdom

from above be graciously imparted in the deeply interesting concern now before me! May I be preserved from doing harm, and led, if it be the gracious Master's will, to unite with the sincere in heart, of every name, in doing good!"

CHAPTER VI.

Joins the British and Irish Ladies' Society, and undertakes on its behalf a visit to Ireland—Report made to the Committee on her return.

In the latter part of the year 1822, the distress which prevailed in Ireland in consequence of the failure of the potatoe-crop, attracted the notice of the British public. A large sum was raised to relieve the Irish peasantry from the famine which threatened them; and in connection with its distribution the "British and Irish Ladies' Society" was formed. This Society had for its object the permanent improvement of the condition of the female poor of Ireland, and especially the promotion of habits of industry amongst them. In its proceedings Hannah Kilham took an active part. The subject was one in which she had long felt deeply interested; and much of the time which elapsed between the giving up of her school and her first visit to Africa, during which time she resided in the neighbourhood of London, was devoted to this object.

In the early part of 1823 she spent some months in Ireland. Her correspondence at this period is full of details which prove her unwearied exertions, but which would not be otherwise interesting to the reader. A few extracts from letters written to one of her fellow-labourers are, however, added to the extracts from her journal

"A committee has been formed for assisting the Irish in their present distress; large sums of money have been subscribed; and the conclusion for its appropriation is this, to visit the dwellings of the poor, and obtain a knowledge of their situation, under certain heads. To aid the sick by the loan of linen, obtaining medical advice, &c. To encourage industry, and attention to domestic duty; to encourage parents to send their children to school; to assist the poor in any other way that circumstances may appear to require. These are the leading objects of our plan. In order to give some aid, in the commencement of these exertions for the distressed in Ireland, the committee have thought it advisable for one of their members to visit that country, particularly in the districts which suffer the most; and the choice having fallen on me, I do not feel at liberty to turn from it. My supplication to the Most High I think was sincere, that if this step of visiting Ireland was right, my friends might concur with me; and this they have done, not only as to the object, but they cordially unite with, and approve, and feelingly sympathize in the present state of the poor in that nation, with desires for the success of every rightly-sanctioned effort for their good. May wisdom be given in the hour of need, for truly that which alone can rightly guide, will be greatly wanted, and much caution requisite, as well as courage. It is concluded for us to leave on the 26th.

"On the day fixed, I set out from Tottenham to take the coach to Holyhead, on my way to Dublin. We met with several interesting persons on the way. One sweetly religiously-minded woman travelled a stage with us; and it was truly grateful

to feel the piety that pervaded her spirit. Oh, that all who have tasted that the Lord is gracious might maintain that watchfulness unto prayer in which there is preservation; that, so abiding under the Redeemer's influence, those around may partake of the reflected feeling of love, which is at times so precious in its effects, even on those who had not previously felt much for themselves.

"We were favoured to anchor safely in port at the time expected; for although the wind was so strong that the packet from Dublin had been driven back into the harbour, yet it was not unfavourable, as a side-wind, for the direction of our vessel. As I sat in the cabin, waiting for the call of the steward, my friend C. B— entered and kindly welcomed me to Ireland. It was very grateful to meet with him, and I feel cause to be thankful for the degree of health and strength afforded.

"The oppressive feeling connected with many things relative to the state of the people in this land has been experienced from day to day. May I move quietly under it, and make my secret appeal to the Searcher of hearts, who alone can know what passes before my mind, and who alone can guide me so as to enable me to effect any real good, as an instrument in the Divine hand.

"There needs a guard on my mind lest in easy conversation I lose sight of that restrictive feeling which would control all our communications, and lead to real edification.

"I have met with a person who has seen much of the state of the poor; his belief is, that their wretched condition at home is one great cause of inducing a habit of intoxication, when they can

obtain money. A man destitute of comfort receives a few pence; he says to himself, 'Bread would feed me, but I am miserable and low, and whiskey will cheer my spirits;—I will take that: I can have it for the same price as bread, and it will please me more.' And, thus exhilarated for the moment, his spirits sink again when the effects of the liquor have passed by; but the habit of taking it gains upon him, until reasoning or forethought are no longer in action when temptation presents itself.

"Went to the week-day meeting. It was a time of close exercise of mind, yet not without hope. Surely the light will not be withheld in the time of greatest need. At present seasons of suffering must be endured. Part of the afternoon was passed in sadness of heart, in the sense both of my own weakness, and of many surrounding causes of suffering in the state of the poor. And not in this alone, but in the want of that prevalence of life which is most to be desired. When shall the full dominion of its power be felt in the assemblies of the people, so that even the languid and indifferent may be attracted to assemble with their friends, and all unite in desire to feel what they are in the presence of the Most High.

"In a proposed Library Association I greatly desire that such principles may be adopted as will lead to the circulation of books, not of mere religious theories, but of such as may inculcate religious principle, and incite to Christian practice. Were I to choose a library for the poor, or any people, myself, I could not be satisfied to subject it to the authority of the priests.

"Let me not close my eyes this evening without

marking my feelings of acknowledgment for the goodness of God, in having this day more fully cleared my view as to the importance of attending to the minds of those whose condition we desire to improve. It is the want of a right direction of the mind and heart that causes the greatest part of the existing misery, and if the heart be the seat of attack it is the heart which must be the scene of victory, if ever real victory be obtained over the causes of the greatest sufferings and evils in society. Religious education and religious care must be the great objects of our attempt on behalf of Ireland; yet without the omission of any duty whereby the people may be served.

"1st mo, 5th, 1823. J. G— read after breakfast a chapter in which were the words, 'The Son of man came not to be ministered unto, but to minister.' The feeling introduced to my mind was, that since the Redeemer of the world gave to us such an example, the lowest acts of ministration to the poorest of mankind should not be withheld. We ought to be ever willing to go down into sympathy with those that suffer, and to follow them to their abodes of poverty and want willingly and freely, and not to let any difficulty or self-denial in the way prevent us from fulfilling the claims of Christian duty to the poor."

The following are extracts from letters referring to, or written during her visit to Ireland :—

"11th mo. 28th, 1822.

"Those who are pleading on behalf of the poor Irish, either here or on the other side of the water, are not promoting a continuance of almsgiving, or

the encouragement of a state of dependence on the rich: they are only pleading for the means of *occupation* for the poor by which they would be both able and willing to support themselves. Were spinning-wheels and flax put into the hands of the women—even by loan—they would provide themselves and their families with clothing, blankets, and all articles of covering, excepting a very few, that are requisite for their health and comfort.

"I have informed the committee that I am intending to go to Ireland; but have not entered into particulars as to my inducement to do so. They seem glad of the prospect of my having an opportunity to see and hear for myself, and for them.

"Now those who engage in this concern must reckon on the business of calm calculation, and not put the question of 'What means will be wanted?' too promptly aside. It seems to me that without neglecting to reckon on the care of Government in the ensuing session on behalf of the Irish, there is still a wide field for individual and associated exertion of voluntary support to the Irish cause, that must be liberally considered, if any effectual good is to be done; and the good that would be done to society at large by the improvement of the Irish poor would soon, I am satisfied, be evidently felt."

"Limerick, 1st. mo. 27th, 1823.

"I feel earnestly desirous that party feeling may subside, and people become more alive to the acknowledgment of what is really good, even in those whose sentiments on some points may be much opposed to their own. The face of the

country in this province makes me feel sad: *cabins* and *demesnes*,—very few buildings of any other description, excepting in a small number of towns, and the long ranges of buildings appropriated to the destroyers of men.

"Since writing to —— I have united with some of the friends of the peasantry here in preparing arrangements for two central committees; one for the city and liberties, and another for the county. The sufferings of the poor surpass what any had expected to witness; they had no idea of their extreme misery until they saw it for themselves in these visits. In one divison, in which ninety-six families were visited, consisting of four hundred and fourteen persons, eighty-eight of these families were without even sufficient straw to form their bed,—no cases: sometimes seven persons on one small parcel of straw. In another division, fifty-four families, and in another, seventy-eight, without one sufficient portion of straw for a bed, in either district.

"I am informed that in the city of Cork there is already an evident effect from the visits of the ladies, in the poor being stimulated to cleanliness. This evening a letter was received informing me that on the day on which we left, forty-one poor people walked from Bantry to Cork, a distance of about twenty-four miles, and entered the city, led in by their parish-priest, for the purpose of requesting that I would convey their grateful thanks to the Ladies' Society in London for the great comfort they have experienced in bed-clothes and wearing-apparel: these latter they were dressed in. 'It was very grateful to us,' adds my correspondent, 'to see such a disposition prevalent, and

has induced us to hope that much benefit will arise to our poor disconsolate peasantry.'

"M. U. is intending to try to form an association. She said she had witnessed with agony indescribable a state of distress among the peasantry which it was impossible for individuals, however inclined, effectually to relieve."

"Limerick, 1st mo. 31st, 1823.

"I cannot be prevented, either by the unremitting kindness of those around me, or the affectionate courtesy of strangers, from feeling, night and day, that the poor of Ireland are in misery. It is early to address to thee a second letter, when my first has scarcely reached London; but since writing that letter I have witnessed scenes that have harrowed every feeling of my heart. It is impossible to convey by any description the just idea of the wretchedness that exists among the people in the old parts of this city. It can only be known by going into their dwellings, and seeing it with our own eyes; and having seen and felt with the sufferers, I could not, without violating the claims of humanity, and the sacred sense of individual duty, forbear attempting in some degree to convey the feeling. It is really dreadful that the sufferings of one class of human beings should have been so little known to others of the same nation, and even subjects of the same empire. Were it not that they show a feeling for each other, which presents an example to the rest of the world, many of them must have died for want. In one room that contained three families it was declared by each that as long as one of them had a potatoe for themselves they never suffered the

others to fast for want of one: that house consisted of six rooms; most of them contained two or three families. In one room, of three families, there were thirteen persons; three miserable nests of straw, either of them unfit for the lodging of an animal, formed their places of retirement,—if retirement it could be called, where mixed families of men, women, and children were thus enclosed in the same apartment. Yet human intelligence, although thus borne down, is not destroyed; and an anxiety for the instruction and improvement of their poor little ones yet lives amongst them: nearly naked, they are yet sent to schools; and I feel convinced that multitudes of these, both parents and children, if they could be brought into such a situation as the common claims of humanity demand, would evince qualities of mind and disposition that would render them capable of contributing their humble but valuable portion to the general advantage of society. But the *mind* calls for cultivation, as well as the outward circumstances for aid.

"I had the satisfaction to accompany the Countess of Clare and her daughter on 4th day, in visiting some of the cabins. In going into those where the people had partaken largely of the kindness and liberality of the Countess, and of her son and daughter, it was cheering to see the industry, cleanliness, and comfort that could be found in a cabin; and I felt as though a sensible load were taken off my mind in witnessing their comparative state of prosperity and enjoyment, healthful labour, good schools, and good books. It should be added, that this was not effected without liberal gifts, in the outset, of beds, &c., and a superior manner of

building the cabins, such as the poor people themselves (who are mostly left to build as they can) could not have effected; this example, therefore, is not likely to be followed, except it be by a few liberal-minded persons; and if the poor were to wait until such examples should be general, their case, it is feared, would be hopeless.

"J. M. H. goes with me to Dromoland, if nothing prevent, on 3rd day; 4th and 5th are to be spent in visiting the cabins, 6th the country-committee meet, and on the 7th I return to Limerick. A visit to Tuam is under consideration; we shall probably proceed to the school, which you have heard of as so greatly successful in Roscommon;—also to Edgworth-town.

"I feel, in all I see, a fresh and confirming conviction that no dwelling of the poor should be without the kind notice of visitors; and that much of misery and crime would be prevented, were the system of friendly and judicious visiting to become general. I do not know what other measure can bring the real state of the people so fully into notice, and lead to so clear a knowledge of the causes of distress: we speak not as having attained, but as earnestly desiring to learn what is right, and to pursue it, aided by the Infinite Power from whom every truly good word and work proceeds.

"May I hope to hear from thee soon in reply to this and my last. Do not conclude that I am becoming insensible to the enjoyments of friendship in looking on the darker side of things. There is yet a grateful feeling that the Most High reigns, and will bring forward His own designs through all; and here is our anchor."

"Limerick, 2nd mo. 28th.

"* * * gave an extract of a letter, which I will send as a specimen of the feeling of the Irish peasantry, without considering what may be the appearance in regard to myself. I can, I think, lose sight of myself, in the remembrance of the poor of Ireland, and disregard either the publicity or obscurity of my own station, if their cause may but be promoted.

"Extract:—'I must not forget to tell you that the poor people in the mountain-district about Scariff were so impressed with a sense of Mrs. Kilham's goodness in coming over that they were making collections of fowls and eggs to take a present to her; and many of them would have gone to Ennis in the snow to see her, but that the ladies prevented them. Who shall say they are an ungrateful people!'

"May those who have the *power* not be surpassed by the peasantry of Ireland in generous feeling and liberal action. I fully unite in thy view of doing what you can now, rather than wait to learn what you will be able to do in future. Duty calls to present exertion. Many of the younger children look faint and poorly; those whose constitutions have gained more strength, and who were in their infancy better supported, look more healthy.

"It is consoling to know that the attention of those in power is so much engaged on behalf of Ireland, and likely to be during the present session of parliament; but a greater consolation than even this is the belief that the Most High will cause the light of Christian truth to arise more fully, and its influence to be felt on the minds of the

people. The bonds which have fettered many cannot, indeed, be expected to be broken in a day; but my hope is, that in due season the influence of Christian principle will be more prevalent in this land, and that the attachment of many to shadowy forms may be diminished. But this will not, I apprehend, be effected through any violent opposition, even to the prejudices of the people; but by the silent influence of the Spirit of Truth, its operation on the minds of the people, and the instrumentality of Scriptural instruction to the younger part of the community, and in many instances, also, among other classes.

"The way has not, I think, appeared open for me to go northward, either to Tuam or Roscommon. I expect to be at Clonmell on the 12th of next mo., Waterford 21st, and Mountmellick 28th."

"Dublin, 4th mo. 18th, 1823.

"As we rode from Mountmellick to Abbeyleix, my attention was so arrested by one particular cottage on the bog-lands that we stopped to go into it. The bog sunk under our feet as we trod along to the hut; we had to stoop to enter, and still in the cabin the ground was nearly as damp and yielding. Many small openings in the roof must have admitted both rain and sun, and increased the constant dampness of this miserable spot. A poor young mother, with three children beside her, was sitting, bent with sickness, after a confinement of eight weeks, from which she was not recovered. This cabin was the abode of eight human beings,—an aged father, mother, sister, and the family I have mentioned. It was a grief to see them thus herded in a place which was

not, indeed, a fit shelter for half the number of cattle.

"We are informed to-day, by letter, that the young ladies of Portarlington who have been accustomed only to the ample abodes of their relations and friends, are greatly astonished to find their fellow-creatures, whom they have now begun to visit, in a state so wretched,—worse fed and lodged than their own dogs and horses. Ah! let this system of visiting the poor, of visiting them *all*, even the *very lowest*, be brought fully into action, and it will not be possible for so much misery to be continued! Let us be thankful to Him who has opened the way for such an engagement in this land! let nothing divert our purpose from the object with which we set out,—an arrangement for bringing the state of the poor into view by visiting them in their own dwellings, and by kind advice and friendly aid to enable them to become the agents of their own improvement."

"Limerick, 3rd mo. 16th.

"Praise and adoration be to Thee! O Thou most mighty and most merciful! Thy goodness has been near, to support through some of the darkest and most trying seasons of my life, and Thou hast caused Thy light to enlighten the darkness, and Thy love to support in the closest trials. Let it never be forgotten that when all around appeared only to present scenes of dismay, my spirit was still favoured to feel Thy consoling presence near, and the language perceptibly sounded to the spiritual ear, 'Be not dismayed, I am the Lord.' This assurance has been my hope, and my shield, and everything I have seen among rich or poor com-

bines to confirm the conviction that it is only in the prevalence of His reign that the earth can rejoice, and that every degree of departure from Him tends to desolation and unhappiness. Much is due from those who have been favoured to know the truth, and to feel that the Lord is good. Oh! that these may be true to their principles, and diligent in promoting the welfare of mankind, by any means permitted them.

"Human imperfection cleaves to almost everything we see in the world, in engagements professedly benevolent as well as in other concerns, and it is highly needful that we attend to the beneficent injunction of the merciful Redeemer, and not tear away with unauthorized hand the tares out of the ground, lest in so doing we pull up the wheat also; yet purity of motive and of aim in all that we do is greatly to be longed for, and especially as it regards our own well-being. He who searcheth the heart can only accept that which is done unto Him, and in His love.

"Children want guiding in some degree even in searching the Scriptures; and I have felt satisfied to present subjects of importance before them, and afterwards, by either asking the questions in regular succession or promiscuously, to observe how far they appear capable of understanding and applying what they have learned.

"I do not know a more interesting engagement than that of thus seeking to draw the susceptible minds of the dear children to the most interesting of all subjects, and I do earnestly desire and hope that we shall not, in our pursuit of the general education of the poor, forget that the great object of education is to direct the mind to those

principles of general Christianity which are unfolded in the Scriptures, and the reception of which, through the Divine influence, will make the world wise and happy, beyond all human knowledge, or human power.

"There is much in this land to call forth the feeling of deep interest and concern, not for the poor alone, but for other classes of society who have experienced in the last few years a visitation which has not been without its effects in shaking the confidence of the people in those temporal gratifications, which have been found utterly incapable of conveying true enjoyment. The immortal soul thirsts for something corresponding with its own nature, and all material accommodations that perish with the using, if relied on for the support of happiness, even in the present life, yield only disappointment. Oh! that Christians may be more and more willing to yield themselves to the influence of that love which longs for the happiness of man, and would willingly yield to required duty, with whatever sacrifice it may be accompanied, if only they be instrumental in diminishing the sufferings of others, or in advancing their happiness!

"At present there are numbers, beyond what can easily be estimated, who are supporting the very lowest state of existence by means so precarious that it would be difficult to conceive how life is maintained from day to day, were it not a well-known fact that the peasantry of Ireland will not suffer a poor neighbour, or even a stranger, to starve, as long as they have even a single meal of potatoes wherewith to feed themselves. There is a generous, grateful, and affectionate feeling in

this people, an intelligence and susceptibility of improvement, that makes one long to see them placed in more favourable circumstances; yet I am far from believing that outward circumstances alone, though ever so favourable for the removal of present suffering, would be all that they want to make them happy. Evils of another kind would be substituted for those of misery and want, if the cultivation of good principles and habits did not accompany a change of outward circumstances. To those who desire the real welfare of their fellow-creatures it would afford but a melancholy prospect to have the poison of whiskey substituted for the sorrows of want.

"It appears very evident that in the south and west of Ireland there is quite as strong a call for the labours of a society for raising human beings into a state to provide themselves with the accommodations of civilized life as there can be in Africa, or the wilds of America; and in some respects the claim may be regarded as stronger, since there is here no open country in which the people may either gain their living by hunting, or cultivating the land before them. The land is occupied by the people who would gladly work, on even the lowest terms on which life could be supported, and who, having their application for employment rejected, are on the verge of despair. It is, indeed, wonderful, after what they have of late been suffering from year to year, that hope has lived so long. There are two sources of amelioration that appear to me to be greatly wanted at the present moment:—the one is, a comprehensive arrangement for occupying the peasantry of these districts, in their present situation, with

spinning and weaving; and the second, which has greatly occupied my mind, is, a colony, somewhat on the plan of the one in the north of Holland. One on principles yet more simple than even that establishment, might, I apprehend, be formed with ease, in a district of this country, and while it might be made to pay the interest of the capital advanced, might furnish every family in the establishment with the means of comparative prosperity, and healthful occupation.

"Limerick, 2nd mo. 28th.

"I believe it will be seen more and more clearly that the prosperity of a whole nation must ever be greatly dependent on the welfare of the labouring class. The prosperity of the manufacturer, or merchant, must rise or fall with the demand for the productions of the labourer, and so must it be also with the proprietors of land. But how will the most extensive and permanent demand be created? Will it not be by the labouring-classes being themselves in a state above wretchedness and want, a state in which this extensive portion of the community partake, in a healthful and reasonable degree, of the productions of industry, and thus cause an ample and steady demand, with regard to both trade and agriculture. These observations are far from being new to many who have been accustomed to reflect, and to acknowledge that we are children of the same Almighty Parent.

"People have indulged themselves in the vain plea that luxury is good for society,—that it furnishes employment for the poor, and promotes their prosperity. Yet let it be fairly considered whether we may not, in renouncing many super-

fluous appendages to a state of competency, which serve no better purpose than to indulge a love of display, and mere selfish gratification,—whether we may not in renouncing these, obtain an increase of power, and come forward to the help of suffering humanity, by promoting the advancement of the poor from a state of misery and degradation, and thus furnishing ample resources for their employment, unaccompanied by the train of evils that ever have been, and ever must be attendant on habits of luxury The unfeeling neglect which luxurious habits have a natural tendency to induce, the hard exactions which luxury demands to supply its own claims, will narrow up the mind in providing for selfish indulgences, whilst the reasonable claims of the labourer, who toils for the supply of these demands are too often slighted, as if unworthy the trouble of thought, or of calculation.

"What I have seen and felt in this country has greatly confirmed my attachment to the solid and salutary principles of our Christian profession. I am deeply convinced that what the world wants for its recovery from the miseries with which it has been afflicted is the prevalence of Christian principles and Christian practice:—the truth, the sincerity, the moderation, the peace, benevolence and love which the Redeemer of the world would lead his people into, were the precious influences of His Spirit but suffered to have their full ascendency in our minds, and His government to prevail."

"4th mo. 3rd. I left Limerick about three weeks ago, accompanied by a friend. At different towns we met committees. The first was at Tipperary, where we staid a day with ——, a

medical man of benevolent and estimable principles. We had interesting conversation with him on the subject of religious instruction in schools, without sectarianism or proselytism. He is very solicitous for right care in education, and to avoid injudicious proceedings from parties. He wishes much that my two little books of Scripture Selections and Questions may obtain the approbation of the Roman Catholic clergy, as a book of religious instruction for the Free-schools. I have had conversation with the Roman Catholic bishops of Limerick and Clare on the subject of the education of the poor, to satisfaction. Lady O'Brien proposed to me to present the bishop of Clare with the Scripture Selections, which I did, and he has expressed his full approbation of them. The bishop of Limerick, on looking over them, said they appeared to him to be just what was wanted for the public schools. In a neighbouring village some young persons had shown to the priest these books, and he had approved their introduction into a new school of Roman Catholic children. If the people here can be induced to adopt a system of religious instruction from the Scriptures, and not insist upon their own peculiar catechisms,—either Protestant or Catholic,—but leave these for the different classes of teachers at other times and elsewhere, a very important point will be gained.

"A letter has lately been received from Dr. Chalmers on the present associations in Ireland, which he thinks likely to do good, yet he dwells on the *localizing* system, or *thorough* cultivation of one small district. This plan I think admirable in itself, yet it wants also the organization of a more extensive scheme to have its benefits widely

diffused. The minds of people in England, Scotland, and Ireland are so much awake to the subject of the best means of improvement for the people at large, that I trust the truth will eventually be more fully known and pursued. I believe that even the collision of sentiment will be the means of eliciting truth, if only people will be patient with each other, and pursue their important object in the spirit of solid and thoughtful enquiry, and not in the pharisaical feeling which trusts in itself and despises others.

"In the various committees we visited we expressed our sentiments on the importance of a right direction of benevolence in inciting the poor to become the agents of their own improvement, and for this purpose to put them in the way of employment.

"I can fully accord with the idea that the influence of circumstances on the conduct and character of individuals ought to be a strong inducement to all who have power to render the circumstances of both children and others as favourable for the cultivation of good feeling and good conduct as possible; yet man is a free agent still, and in a certain degree must be the former of his own character, so far as that can be done by yielding the mind to the influence of that which is good, or neglecting or resisting it.

"Were the state of the poor more generally inquired into, and their disadvantages from lack of real Christian instruction in early life considered and deeply felt, many things would be remedied by greater care. There is a serious responsibility attached to those who will not feel but for themselves, or who shrink from going into the wilderness

after that which is in danger of being lost. How precious is the example of our Redeemer in His pity towards the publicans and sinners, and in His will to heal all manner of sicknesses and all manner of diseases."

On her return from Ireland, Hannah Kilham presented a report to the Committee of the British and Irish Ladies' Society, from which the following is extracted :—

"In acknowledging your kind proposal that I should convey, in writing, some account of my late visit to the south and west of Ireland, I feel aware that I am solely indebted to your candour and indulgence, in so far uniting with a proceeding merely voluntary ; and which had nothing official in its character, by which it might be recommended to your notice.

"Having earnestly desired the opportunity of forming a judgment of the state of the Irish peasantry from actual observation, and well assured that my friends, in Ireland, would kindly aid my inquiries, on a subject on which they had (I knew) felt long and deeply interested, I concluded to pass a few months of the winter in and near the province of Munster, and to visit some of the abodes of the peasantry, both in the cities, and in the more thinly-peopled districts.

"The time thus engaged was, from about the end of the year, until the 5th month, (May,) during which I visited parts of each of the counties in Munster, excepting Kerry, and a few places in Leinster. A little time was spent in Dublin, both on landing, and previous to my return to England.

"In the city and county of Limerick; in the city of Waterford; in Mountmelick, Portarlington and Maryborough, I was kindly invited to unite in the formation of District or County Associations, from which reports of the regulations adopted have been conveyed to the Central Committee. In the city of Cork, and in the counties of Clare and Tipperary, I had the satisfaction of attending Committees already formed; and in several places had the opportunity of visiting the peasantry in their cabins, and in their miserable rooms in the old parts of cities.

"I do not conceive it possible for any language or picture of destitution to have conveyed to my mind the impressions received from the *actual sight* of the peasantry, as they at present exist. The wretched cabin, built by the hard-strained efforts of extreme poverty, is destitute of almost everything that could mark any attainment of civilized life. The yet more miserable room, in a lane of the city, each corner of which is, in many cases, occupied by a separate family, lodging four, five, or six together, on one mouldering portion of straw, insufficient for the nightly accommodation of a single *animal*, and with little or no covering, but the tattered garments of the day; here they breathe, night and day, a tainted sickly atmosphere, and in such abodes the frequent prevalence of fever is indeed no matter of surprise. Numbers of families of this description are supporting life, by means the most distressingly precarious; seeking employment, and earnestly soliciting it, at even the lowest rate, yet compelled to spend the chief portion of their time, however reluctantly, in idleness, and in consequent destitution and misery.

Yet, there is a feeling of generous kindness in the Irish peasant that shines and is beautiful amidst all the depressing circumstances with which he is surrounded. The peasant out of his poverty is the supporter of the destitute, so long as he has a single morsel to share with him ; and thus it is that life has been preserved, and many kept from day to day from perishing for want.

" That employment is the great resource to be contemplated, for the improvement of the people, is generally acknowledged ; and let it not be supposed that the attainment of this great object will be impossible, even though many difficulties may appear. Could the mothers of families be furnished with the means of putting their industry into action, how great is the *demand* for the occupation of that industry, in providing clothing for themselves and their now destitute families; and in the progress of supplying this demand, how many hands, in addition to their own, would soon be furnished with the benefits and advantages of occupation ! It is in the consumption of the labouring classes, who form, as to numbers, the great mass of society, that the best resource must be found for the exercise of healthful and salutary industry. In proportion as these are brought into a state to support a regular demand for clothing, and for the simple accommodations of civilized life, the supply of this demand will necessarily induce that general action of industry and commerce which will convey riches and strength to every department of society.

" It is truly grateful to observe, that in the course of inquiries into the state of families visited by the Local Associations, as suggested by the

rules of the British and Irish Ladies' Society, female education and the occupation of juvenile industry are likely to be much promoted wherever the Local Associations are formed. The existing Institutions for education will give much facility to the establishment of Schools, where they are found to be wanting; and there is no doubt that, when the peasantry can obtain a sufficiency of employment, they will gladly contribute their own part toward the support of the Schools.

"The kind solicitude with which the upper classes of society in Ireland, are directing their attention to the improvement and well-being of the peasantry; the communication opened with them by the visiting Committees, and the good effects already seen to result from this communication, give ground to hope for great good from the Associations, if supported, as we cannot doubt that they will be. The different classes of professing Christians uniting together, in the prosecution of a widely-extended work of benevolence, in which all are interested, will become better known to each other, and disposed to acknowledge and to meet with that which is good in all.

"Although the grants conveyed to this Society, in its present early stage, have been generous and liberal, yet the object of the Institution is too comprehensive to be carried into full effect, without continued and powerful aid from the British public, in conjunction with the efforts of your correspondents in Ireland to obtain local funds. Unless means can be provided for furnishing *general occupation* to the mothers of families, the office of visitor will be a very painful engagement. It is well known that the Associations do not offer

gratuitous assistance, and all that the poor women solicit from the Committees is employment. The great deficiency is the want of wheels, and a little flax or wool to begin the occupation of each; could these be provided for all, there are resources for employment to an undefined extent, in the demand for linen yarn of a common quality, which the female peasantry would gladly supply, although on terms so low as not usually to afford more than twopence a day in payment. The manufacture of coarse clothing, into which some of the associations have entered, will also furnish another valuable source of occupation.

"I have remarked on the present miserable form of the cabins as attributable to the extreme poverty of the tenants by whom they are built; and the peasantry being accustomed to this wretched kind of dwelling has, no doubt, a great influence on their general habits. On some estates the tenants are assisted in building their cabins by gifts of timber from the landlord, which, though easily given by the proprietor from his estate, afford material assistance to the poor tenant.

"I was informed of a number of people in some of the mountain districts, whom I had not the opportunity to visit, who, driven from their little holdings by inability to pay their rent, had cast up very slight huts on the uncultivated ground, and were living there in great misery. The object in resorting to such stations is to recover a piece of land for the cultivation of potatoes, and to dwell in these places, as they are allowed to do for a time, without the payment of rent. The forlorn state of the habitations thus described could not, I think, surpass that of some I saw on the bog-

lands. In one which I entered the bog sunk under my feet even within the dwelling, as well as on the way to it from the open road. On a single stone in this hut was laid a small turf fire, over which sat, bent with weakness, a sickly female who had been confined eight weeks before, and was not yet recovered. Her infant was near, which, with two other children, an aged father, mother, and sister, formed a family of *eight* in this one miserable room, and in times of rain and snow the water was draining upon them in many courses through the roof. My heart sunk within me to see human nature in such a state of pitiable suffering and degradation; and I was only consoled in the belief that some generous measures for the effectual relief and improvement of the state of the peasantry would certainly be adopted, and that a state so wretched, so unworthy of civilized society, would not much longer continue to exist in the British Empire.

"May our hope and trust be directed to the great Parent of the Universe, and in acknowledging the claims of the lowest, as children of the same family, may the deep responsibility be felt which attaches to every situation in which power is given to help and serve one another.

"In the retrospect of my late visit, I feel thankful to Divine Goodness in permitting what was felt to be so greatly desirable. An interest toward Ireland, long alive in my mind, is now more deeply fixed than ever, and will not, I believe, be effaced by time or distance. The affectionate courtesy of every class in society towards one who was hitherto a stranger among them will still live in my grateful remembrance."

Of the permanent results of the labours of the committee in which Hannah Kilham took so active a share it would be difficult to say much. The miseries and the wants of Ireland are not even yet fully before the view of the British public; and some of the hints which the above-cited correspondence contains refer to measures which present experience proves to be highly useful.

CHAPTER VII.

Her first Voyage to Africa—Arrival at Bathurst—Engagements whilst there, and at Birkow.

THE preceding pages show the gradual growth in the mind of Hannah Kilham of that deep interest on behalf of the people of Africa, and more especially the children at Sierra-Leone, which was attended with the conviction that it was an individual duty to devote herself to their improvement.

Two native Africans, one a Jaloof, the other a Mandingo, but both speaking the Jaloof language, had been taken under care originally with a view of acquiring from them a familiar knowledge of their language. During their residence in this country much pains had been taken to instruct them in the truths of the Christian religion, and qualify them for teaching others; but it was thought that neither the lessons prepared in the native languages nor the use of them would prove of much avail without European superintendence:—the conclusion on the part of the committee who associated to promote Hannah Kilham's concern grew out of these efforts, and the part she undertook in directing the settlement on the coast of Africa did not originate with herself. Her own primary concern was the reducing of the native languages to writing, and making them the medium of communicating with the people, whilst the committee were

anxious, in addition, to promote school-instruction and a knowledge of agriculture.

The little company of settlers, consisting of Hannah Kilham, Richard Smith, John Thompson, and his sister, Ann Thompson, and the two natives, embarked at Gravesend, on board the James, bound for St. Mary's, in the Gambia, on 26th of 10th mo., 1823.

Great pains had been taken to supply all their wants, and to make arrangements for the prosecution of the undertaking, and the work was entered upon under very favourable circumstances, and with a fair prospect of success; but, in the ordering of Divine Providence, all was frustrated by the death of Richard Smith, upon whom the care of the concern devolved on Hannah Kilham's return to England in 1824.

We now return to her own journal:—

"London, 5th mo. 19th, 1823. There has been a meeting of the African Instruction Committee, to take into consideration the applications of such friends as have offered themselves to go out in the autumn with Sandanee, Mahmadee, and myself, and to conclude on some other subjects connected with preparations for the engagement. A letter has been received from the governor of St. Mary's, (to which station we are intending to proceed,) kindly expressing his desire to see the cause prosper, and his disposition to afford every assistance that can be wanted from his influence.

"9th mo. 16th. General M'Carthy has appropriated a house for our reception, which government have built, but not yet put into use. We are

to have it until we can fix our own plans. It is at Birkow, and it is offered free of expense, except keeping it in repair, and with the promise that it shall not be withdrawn, without such notice as shall prevent inconvenience. This kind offer has opened our way so as to call for thankfulness. When we received this intelligence we could not but be impressed with the feeling that Infinite Goodness was graciously shining on our path, and going before us. Ah! how consoling is this feeling! May we dwell under the sense of it, and our eye be to Him from day to day, in whom are all the springs of our hope, and of every enjoyment of which our immortal nature thirsts to partake. Our present position in preparing for a great undertaking is very serious, but not sad. An anchor is felt, and an assurance that in Him who reigns over all is 'everlasting strength.'

"Our company will consist of Richard Smith, a sincere, solid, active, persevering, and disinterested man. He goes at his own expense, having a small independent property. J. and A. Thompson, with whom I am much pleased, Sandanee, Mahmadee,[1] and myself.

"Gravesend, 25th of 10th mo. Last evening we had a sweet and solemn parting with our beloved friends in London, and are now waiting for the vessel which is expected to be here in a few hours. Several friends are with us, and we have been again favoured to feel the evidence of heavenly goodness, affording a consoling hope, that His presence will be near to guide in this arduous undertaking: this

[1] The two young men from whom she had been learning the languages.

evidence still rests with me, and is as a light to our path. Let the will of the Most High be done, and may all we have, and all we love, be resigned to His all-wise and beneficent disposal.

"A few days since I had a conversation with Major Grant, late governor of the island of St. Mary's; he has kindly given us a letter of introduction to the governor, requesting him to recommend us to the Alcaide of Birkow. One of our ship's company understands Mandingo, and, if we are enabled to surmount the sea-sickness, we propose to pursue the study of both Jaloof and Mandingo. The vessel is arrived, and the captain intends to go down the river with the afternoon's tide. Every preparation has been made for us, that our friends could think of.

"We went in the evening on board the ship, which lay at anchor, and waiting for the tide. As we sat down together in the cabin we were again mercifully favoured with such an overshadowing sense of heavenly love and goodness, that I could not well forbear expressing the sense I then felt, that, although 'the waves of the sea are mighty, the Lord God who dwelleth on high is mightier.' Our beloved friends, R. F. and A. S. left us, and after we had watched them for a time sailing towards the shore, we retired to our cabins. It was comforting to have had these dear friends with us. I think we had been consoled together in the feeling with which it had pleased Divine goodness to favour us, and believing our separation was in His will, we parted peacefully. The next morning being first day we held our little meeting together, and were permitted to feel that we were not forsaken. I informed the captain that it was our

usual practice to read the Scriptures after breakfast, and, if he did not object, we wished to continue to do so. He freely consented, and the other passengers remained with us. We came next morning opposite Deal. While we remained at anchor there the wind arose and blew strong, yet it being favourable, we again set sail. For two days the gale increased. During the night of the 31st the wind rose higher and higher, and, in the morning, a truly awful scene presented, but which I could only know by report, being too weak to go on deck. The waves broke over the vessel, and it seemed every moment ready to go to the bottom. I had, during the awful suspense of the preceding day, been led into close searchings of heart; yet, through all the consciousness of human imperfection, and, though very humblingly sensible of my own, I could not find ground to conclude, that I had been misled in this concern, either as to the cause itself or the step I had now taken in it, although fear as to the possibility of too prompt conclusions on what I had felt, would still at times present itself. I cannot say that hope of our eventual deliverance from this storm was ever quite withdrawn, and I could not but believe that should we even be taken away at this time, the cause itself in which we had embarked would still be carried on by other agents.

"This day, the 1st of 11th mo. was indeed awful; the vessel pitching so much that the pumps could not be used; the gales of wind tremendous and unremitting; the waves dashing so over the deck that many of the live stock were killed, and no hope remaining that the ship could continue very long afloat, unless we might be favoured with some

intermission or variation of wind. I was led to breathe the language of supplication; that, if consistent with the Divine will, some abatement of this distress might be known, and a degree of balmy feeling came over my spirit, with desire that submission might be felt in all things. Life appeared to hang on a slender thread, and the continuance of it very uncertain; yet still hope seemed to live, and a secret belief to be given that the present dispensation was tending to deepen a feeling which it was necessary to my best nature should be deepened. Yet was my spirit deeply humbled before the Most High, and sensible of much unworthiness in His sight.

"On the 2nd of 11th mo. the wind changed about half-past two o'clock A. M., and before daylight it was discovered we were near the French coast, and within view of the bay of Harfleur. Had the wind not changed, there was every probability of our being drifted upon the rocks of that coast. Let thankfulness ever dwell in our hearts for this seasonable and merciful deliverance. In the course of the day the appearance became altogether more favourable, and much relief was felt. Our little company did not meet together for worship till evening, when I was still confined to my berth. J. T. read the Bible to us, and we had a season of silence that felt grateful and refreshing. The Scriptures that evening and on other seasons since our embarking, have felt remarkably sweet and precious, and I have felt sensibly that the subjects of which they speak are not cunningly devised fables, but solid and consoling realities.

"On the 5th we were permitted to arrive safely in the Isle of Wight, and it was indeed grateful to

us to have this little season for rest and refreshment.

"10th. Our little company met this morning, and through unmerited mercy were favoured to feel the weight of a solemn covering, evidencing, beyond a doubt, the gracious care of Divine goodness to be humblingly yet consolingly near, and something like the heart-appeasing language imparted, 'Fear not, I am with thee.' And, in this hope and sustaining assurance, may we not again freely commit ourselves to our floating abode on the great deep, and look forward to the coast of Africa, not trusting in ourselves, but in Him who gave himself for the lost, and in and through whom 'life and immortality are brought to light.'

"We have, indeed, cause humbly and thankfully to adore that goodness which has mercifully preserved us to the present moment, yet, may we dwell in fear and reverence before Him, feeling awfully how very near we have appeared to be to the verge of departure from this world, and how little we can justly depend on the time of our continuance in it, or with respect to its concerns, over which no human being can obtain for himself anything that can be called an unconditional controul. Oh! may the feeling of our dependence on the Most High, and of our responsibility before Him be deepened, by whatever means He may be pleased to appoint, and all shall eventually be found to have worked together, through His appointment, for good.

"The wind is now fair, and it is concluded to depart. The sky is cloudy, and the mate expects a windy night.

"17th. When at Cowes, and yet more since, I

have been impressed with a sense of the importance of endeavouring diligently to promote the best welfare of seamen, and of what importance is it, that the influence they carry with them to distant parts should be of the right kind, and how great has been the lack of this influence among those in this way of life!

"This voyage has introduced me into a view of a state of society of which I could hardly otherwise have formed an idea, and has given me deeply to feel how much we are in need of home missions. I have not yet seen Africa; but assuredly there is, in professing Christendom, a melancholy lack of that subjection to the controul of Christian principle and feeling, which forms the beauty of society, where that controul is known and yielded to, and with all the errors that are seen in some of high profession, and much adherence to the outward forms of worship and peculiar creeds, there is yet a foundation in many of these, from which there is much to hope, and to which I cannot but turn, in solicitous expectation, in looking forward to the advancement of good both in England and Ireland, for both countries are much in my thoughts. How desirable that wherever we are, in one country or another, the first object of our care should be to keep watch over the state of our own minds!

"In addition to the work of uniting with my friends in forming town and village libraries, there is another object near my heart; the increase of good schools for the middle classes, particularly female schools. I want to propose to my friends to form an establishment for training female teachers, and forming Friends' day-schools to be open to all classes, in every part of England, where such schools

can be formed, and to have a central model-school near London, for promoting this interesting object. I am well assured that good day-schools conducted by conscientious Friends, and open to all classes, would be both acceptable to the public, and greatly useful to the rising generation.

"I long to see a colony in Ireland for the improvement of the peasantry; and do trust that some Friends, who unite in principle and feeling, will form such a colony, and show what may be done for the people by generous and judicious measures, by a free advance of capital to return itself in due time, or to pay suitable interest; and by mild regulations, for the instruction and government of the colony, and the education of their children. I trust we shall be permitted to see this before long.

"30th. Obedience, obedience, entire dedication, this is what I desire may be the pursuit of my life, without choosing my own path, or seeking to avoid what is difficult and opposed to my nature.

"12th mo. 7th. What I feel most desirable is the habit of daily mental self-denial, and the prevalence of that inward and outward order which must be the result of a constant attention to duty.

"I am now, through Divine favour, making a peaceful approach to the shores of Africa. I have been seldom quite free from sea-sickness, so far as to be able to sit up long together, but hope soon to recruit.

"8th. Early this morning we were permitted to anchor off Bathurst. The captain and all the passengers except our company, went on shore before breakfast. A precious sense of Divine favour and goodness covered my mind, and a consoling belief that our coming here would, through

His merciful care and guidance, be for good. The first person I saw from the island was my kind friend, A. Partarieu,[1] who came on board when he heard of our arrival, and with him I entered into conversation respecting our Waloof translations. Very soon W. Waterman[1] came to take us on shore, and, to our great satisfaction, conducted us to an empty house, which we were to occupy until we could go to Birkow. We all felt much at home on entering this house, and, as our furniture could not be landed at present, the kindness of several provided what was requisite in the meantime. Several British residents visited us in the course of the day. I felt unwilling to let the day pass without seeing the commandant of the island, to whom we had a letter from his predecessor, Major Grant. J. Horton, the chaplain, accompanied us. We went along the beach, and, though the heat was considerable, we found a refreshing breeze. I felt truly glad to tread the African shore, and was never, I think, more sensible of being at home at any place than now in this. The countenances of many of the natives whom we see about, appear interesting and intelligent, and bespeak a mental soil that would well repay a friendly and liberal cultivation. I do not think that any full and sufficient trial has yet been given to a body of Africans, to enable Europeans to judge of the extent of their qualifications and ability for usefulness; and I cannot doubt from what is already seen and known, but that they are as susceptible of improvement as the people of other countries, had they fair and just

[1] Merchants at St. Mary's, with whom H. K. had become acquainted in England.

measures afforded to them from other classes of mankind.

"The Commandant received us courteously, and proposed to introduce us to the Alcaide, after the departure of two vessels about to sail.

"13th. To-day I felt sufficiently strong to visit Birkow, and the Commandant kindly went with us. After a sail across the creek, and about half-an-hour's slow walk, we reached the house. It is beautifully situated; with a fine open view on one side to the sea, and on the other to the town and its vicinity. We found abundance of room for three separate schools; for, boys, girls, and young children. Thankfulness ascended as I looked around me, and I could not but say, that if we had had any unbelief or misgivings, we might now, indeed, be ashamed of them. A. T. feelingly acknowledged, that, if we had already prepared a place for ourselves, we could not have desired to have one better adapted to our purpose.

"Yesterday Dongo Karry, who is learning to read English, came to pay us a visit, wishing to hear something read in his own language. I read to him a few sentences. On hearing the first, he exclaimed, 'Ah! that's Jaloof;' and so repeatedly, evidently understanding them. A short narrative was then read, which pleased him very much; and he repeated several sentences in this and other narratives which were read, and by his actions and expressions evidently understood them. Afterwards I read to him the first section of the Scripture lessons, when he exclaimed, 'Great and good, great and good!'

"17th. It is now nine days since our arrival at this port, and three since our visit to the Cape, the

proposed place of our settlement. Our visit I have noticed, but not further than our introduction to the station, and the satisfaction we felt on seeing that, both for habitation and school, things were quite prepared to our hands; yet there is one serious disadvantage which we must endeavour soon to provide for, and that is the want of water; the wells being on the opposite side of the town.

"When we were there a number of the natives collected about us, only one of whom could speak English—a man of lively countenance, who expressed a wish to improve in the language, and to learn to write. He resides with the Alcaide, and sometimes interprets for him. We were told that the Alcaide was gone to King's-town to attend a court there. He is spoken of as a thoughtful respectable man, and his influence I have no doubt is felt in the town. We were told that all the children were taught Arabic, but fear the account is exaggerated. Many of the little ones, and even those who appeared to be about seven or eight years of age, were introduced without clothing, and some of the elder people wore very little: this caused difficulty in going among them; yet we had opportunity to observe, that many of the children had pleasing countenances, and I longed to begin a school among them. Great care will be requisite in keeping to suitable subjects of instruction, such as Scripture lessons, natural history, geography, anecdotes of exemplary children, and some narratives of good and useful characters, also with advices which they can easily understand. I am well aware that arduous duties are before me, and that difficulties on the right hand and on the left must be encountered; but the state of the people calls

for help. The inexperience of our two native teachers will often be an exercise for our patience, and oh! that we may be endued with this grace from time to time as it shall be called for.

"We shall meet with many difficulties, but we must, under all circumstances, consider only what appears to be the path of duty, and quietly endeavour to repose on the goodness of the Most High for protection from injury, as far as he shall be pleased to extend it to us. Dongo Karry will soon learn to read the Jaloof; if he could become instrumental in teaching it, and receive a recompense in proportion to the number and improvement of his pupils, it might prove a blessing to his country.

"14th. We sat down together in meeting. I felt it as I have often done, a favour to be introduced into a state of silent self-examination in the presence of the Most High, and a secret desire was raised in my heart, that in our new and untried situation, all feelings that have their spring in self might be rightly subjected and controlled; and kindness and good-will prevail in my heart towards all around. In the afternoon several of the natives came to sit down with us. They wished to be informed when we would have a meeting with them. I replied, that we were not at present prepared for a meeting, but if some of them wished to come to have a little talk with us, we should be pleased to see them. About fourteen came, and sat down in great quietness. Sandanee and I read to them from the Waloof lessons: they appeared to understand, but only one could speak a little English.

"In the early part of the afternoon, J. Horton, the

chaplain, paid us a visit, and entered feelingly into conversation on the state of the people. He says, his present situation is discouraging on account of the little hope of usefulness, so long as the gross lives of the Europeans are witnessed by the natives in opposition to the Christian doctrine and profession. He says also, that many of them suffer for want of their attention being more turned to agriculture, and he would be glad to see something done for them in this respect, if it were only the loan of agricultural implements, to be left in the care of some individual of responsibility, who would lend them out, or sell them at an easy rate. I do trust something of this kind will be provided by our Friends at home ere long.

"18th. This morning a strong Harmatan wind has arisen, so that on one side of the house we are obliged to keep the doors and windows closed, and indeed they cannot be opened without a strong effort. This is the first time we have experienced these winds. The weather, after the first day of our being here, has been uncommonly warm for the season, which is mostly considered as the coldest time of the year.

"J. Horton, when with us, spoke with much regret of the mortality of British seamen on the African coast, which he thought was often attributable to their working too hard in this hot climate, and then being obliged to continue work, even when their strength was failing from fever; as they were often not brought into the hospital until they were in a very sad state, when there was little prospect of any help being effectual. They often labour at a very heavy and unhealthy employment, even during the rainy season, in bringing wood

from a distance from which a bad exhalation arises, the timber being saturated with wet and mud. This work the Kroomen would do for very trifling wages, and they are strong. I inquired whether a general charge from the governor to the captains of vessels might not prevent this suffering in a great degree, by freeing them from work during the hours of extreme heat, and that early care should be taken in conveying the sick to the hospital. J. H. thought that nothing short of the direction of the Secretary for the Colonial Department would answer the purpose. It should not be lost sight of. It is certain a great number of seamen lose their lives, both here and at Sierra-Leone; indeed, the larger proportion of the Europeans who die at these stations is of this occupation.

"I long to see the people here put in the way of forming better dwellings. Many of the Irish cabins, despised as the name of an Irish cabin is, by those who remember it only as associated with some of the worst; yet many of the *poorer* Irish cabins I have seen are like little palaces in comparison with some of these African huts.

"Since leaving home my mind has been, I think, more sensibly impressed than ever with a sense of the inestimable value to mankind of what are designated in the Scriptures as the fruits of the Spirit. Oh! that these might be evinced more and more among professors of Christianity: the truth would then soon make rapid way in those called heathen lands; where, indeed, much darkness dwells, and much that calls for Christian sympathy and self-denying labour.

"We ought ever to keep in view, that we are not our own—not our own masters to choose what we

will do, or what leave undone. This should be kept in view in endeavouring to call others to the duties of Christian benevolence. Yet, oh! the watchfulness,—the abstractedness of mind required of those who have to act as instructors of the people. What self-renunciation—what temperance —what willingness to take up the daily cross, should these evince, if they would keep themselves in body and mind disencumbered, so as to be ready for the master's will and the pursuance of his work, which should be to them their meat and drink. It is an awful thing to have been called to the work of ministering in things spiritual. May I be forgiven wherein I have acted, or thought, or spoken, unworthily of this calling, and be mercifully taught to maintain in future a strict and daily watch, so that qualification may be received rightly to attend to the exhortation of the Redeemer, 'Feed my lambs.'

"12th mo. 19th. We were summoned to Government-house to meet the Alcaide of Birkow. He was sitting in the room with the Commandant; had a straw hat on his head; his whole appearance was uncouth, and expressive of listlessness and apathy. As I looked at him I could not but sigh to think, how very, very far remote these people are from a state of civilization—from that intelligent and Christian feeling, which is the result of right education and religious principle in our highly favoured country. He told us we might live among the people at Birkow, and instruct the children of such parents as were disposed to send them. I, through Mahmadee, informed him a little of our views, and of the interest which our friends and ourselves felt for the education of children, both in our

own country and in this; believing that it was the will of the great Parent of all, that they should be taught what is good in early life, and brought up in the ways of peace, and love and good-will to all. The commandant told him our friends were a people that never fight, but who desire to do good, and that we had left all our near and dear connexions to come, and to do good to the people of Africa. The Alcaide said, white men come into their land and build good houses for themselves, he wished they would build one for him. The Commandant promised to send men to build him a house, if he would set his own people to collect materials. Although we did not make any engagement about helping him, I do hope we shall do what we can to obtain for him a better habitation. On returning home we could not but consider the Alcaide as rather cool, and evidently jealous, lest our efforts for the people should interfere with Mahomedanism. On entering into conference on the present appearance of things, we thought the collecting a school at Birkow would be rather slow; and here, at Bathurst, the people were soliciting for our staying with them and teaching them, and the Europeans also desirous to place some of their children under our care for school-instruction. We concluded that R. Smith and J. Thompson should go to Birkow, and commence their agricultural labours, and A. Thompson and I remain here for the present and open a school. To me it was grateful to have an opportunity of trying the Jaloof lessons. In the evening R. S., walking on the beach, met with our kind friend the chaplain, who much united with our proposed arrangement, and returning with R. S. to our lodging, offered me

one of his rooms, which is supplied with benches for a place of worship, and in which I might have a school for children in the mornings, and another in the evenings for the king's-boys, (so called from being re-captured negroes.) This was just what I could have desired—to have an opening for some usefulness towards the re-captured negroes, and to have a school for the Jaloof language. Sandanee may assist me in both, and, indeed, I wish him to be the ostensible person in both. We are told that some of the worst characters among the king's-boys are sent to this place; but this should not discourage us from trying to do them all the good we can.

"On the 20th the Alcaide paid us a visit, and appeared more open and friendly than on the day before. We had presented him with an umbrella, some writing-paper, &c. and to-day, finding he wanted a pocket-book, we gave him one, and added a bag to carry it in. Mahmadee was our translator. In this, and in his kind and willing services in the house, we find him very useful.

"21st. My mind was greatly impressed this morning in our meeting with the necessity of attending to the awful injunction—'Sanctify the Lord God of Hosts Himself; and let Him be your fear, and let Him be your dread.'

"In the evening, I went to see A. Partarieu, who is still sick, yet well enough to converse, and evincing a continued interest in the state of this 'poor country,' as he sometimes emphatically speaks of Africa.

"22nd. Several Jaloofs came to ask for an easy lesson-book. Two of them appeared particularly interesting and intelligent, and desirous to learn.

They seemed rejoiced to hear of our intention to open a school next week, and purpose to attend it. We purpose also having a school, in the house in which we live, for mulatto girls, and this A. T. will teach. I was much interested lately with a mulatto boy: he is a Mandingo, but speaks Jaloof. I wished to try the Mandingo vocabulary with him, which I had taken down from Mahmadee, and as this boy understood very little English, he was asked to give the Mandingo words, which I pronounced, back to me in Jaloof; this he did very readily, and I felt much interested in hearing his translations, and glad that the Mandingo words which Mahmadee had given me were quite intelligible.

"23rd and 24th were days of fatigue from various occupations. We had a large wash, which went on slowly, on account of the new hands, and want of accommodation. The water had to be brought from a well, and only a very small portion of it could be heated over a fire of wood made between a few stones, in a straw cooking-house without chimney, and the washing was done under a virandah with no other floor than one of deep sand, which blew about with the least wind. We also unpacked and separated the goods, some to be sent to Birkow, others to remain here.

"27th I was much indisposed, chiefly, I think, from over-fatigue. We found we could not open the two schools so soon as we had intended, from the intervention of the holidays. The celebration of this season is in a way which must cause regret instead of joy, to observers who really feel what constitutes a holy remembrance of a great event, and much more the event which Europeans profess

to celebrate now, and whose example, in the mistaken manner of feasting and boisterous mirth, has spread to the Africans who appear to know little more respecting the commemoration of the birth of Jesus Christ, than that some Europeans, whom they know, call it a great holiday, and that they often meet together to feast at this time, after having been to their places of worship! Oh! that the real substance of religion, good principles and good feeling in the heart, producing correspondent fruits, were more generally acknowledged, and sought as the chief concern of life; and the observance of what are called feasts and festivals either conducted in a manner worthy the profession of a holy day, or passed in the feeling that every day and every night God gives is in itself good!

"29th. A trying morning, from a continuance of great relaxation, and some discouraging feelings as to the difficulty to be incurred in sickness here; but I ought not to complain. R. S. is taken sick with an attack of ague, which, though not violent, makes us thoughtful. To-day he is feverish. It is a satisfaction to us that he is in the habit of prescribing for himself when indisposed, as the army-surgeon, the only medical man in this place, is himself in a declining state of health, and we ought not to wish him to exert himself, if it can be avoided.

"On the 23rd we heard the bell toll early in the morning: at breakfast-time, the following note was handed to the houses of Europeans: 'Gentlemen,—You are invited by Sister Marcellaine to attend the funeral of Sister Adelle, at five this evening.' These two were French nuns who had devoted themselves to the service of the sick, and

lived in the hospital in this place; another has since arrived from Senegal to supply the place of the deceased. A man living next door to our house was speaking to Sandanee one day last week, as he passed by, and the next evening we heard that he was dead. J. H., the chaplain, told me that he was much struck soon after his arrival at Sierra-Leone, to see a person one day in good health, and to hear the next day that he was dead and buried.

"On first day afternoon, I read a few passages of Scripture, and several short narratives, to Daba, our maid, who till now has been uninstructed in letters. We have begun to teach her. I asked her to give me back the narratives as well as she could remember. She appeared to understand all that was read to her, and related the narratives very well in Jaloof, here and there varying the expression a little, but without losing the sense.

"In a situation like this there is truly a great necessity for our endeavouring every day, and oftener than the morning, to repair to the Fountain from whence the spiritual life is supported. The precious aid we at times derive, both in and out of meetings, at home in England, from the gathered feeling of collected minds to whom we come near, is a privilege we know but little of in this seclusion. Should I live to return, how much will such privileges be prized on again enjoying them! I have also affectingly remembered the quiet feeling with which we were in a degree favoured from day to day in our large family at Leavy Greave, where the business of the day went on in calmness, after we had collected together for morning reading. If I could see at Birkow a

school pleasantly settled before we leave, and the business of the day pursued there in that sweetness and tranquillity of feeling which arises from a sense of the goodness of the Most High, and a desire to fulfil the duties of the day as unto Him, how great would be the consolation, and of how little to be accounted, any difficulties in our way to the attainment of such an object.

"I wish the merchants were more engaged in promoting the civilization of the people. It can only be a mistaken and short-sighted estimate of things which can lead people to believe that promoting civilization can do injury. Were all Africa civilized, possessing substantial farmers and active merchants, there would yet be many things wanted from Europe which could not be manufactured in so hot a clime as this.

"1st mo. 2nd, 1824. We have thought it would be best, while here, to do what we can for the instruction of the girls, as well as boys, in reading, and other school-learning. The instruction of the people must be our first object. In the afternoon, went to Jola Town with J. H. and Sandanee, to invite the girls, and women also, to come to our school. We met two young men, whom I invited to attend with the king's-boys. The town consists of fourteen huts: most of the men and boys were absent. The women looked very pleasantly on us, and several of them were very earnest to take off the small burs from my stockings and skirts; and they directed us also, when we left them, to a nearer road to the beach, where there were not so many of these 'small pins.' Altogether, I could not but sigh with sadness at the state they were in. As they were out at the doors, there was little

occasion to enter the huts; but I went into one or two, and felt that, degraded as are the poor peasantry of Ireland, they are in some respects much better prepared for improvement than the Jolas are. This wretched system of multiplicity of wives unhinges those strong and endearing connexions of domestic life which, even in the poorest classes, gives scope for so much humanizing and virtuous feeling; and I have never valued civilization so much as in witnessing the laxity and indolence and sin of which an uncivilized state is so abundantly productive. I am aware, indeed, that there is much which needs improvement in our own neighbours in England; but, poor Africa! how powerful are thy claims to our best help and most sincere pity!

"I have sometimes lately had a sweet recollection of those words of the Psalmist, 'Blessed are they that dwell in Thy house, they will be still praising Thee!'"

"4th. I am longing to hear from our dear friends in England. I want help and strength, but must repair to the Source of their hope and my own. Do they remember us? Do they present a petition for us before the Most High? Do they feel that we are in a barren land, where there is much to obstruct the free current of the water of life? Oh! may Israel's God be their tower of defence from all that would wound their best life! May they be preserved as the 'salt of the earth,'—as a leaven the influence of which shall be diffused all around.

"My mind is on the stretch, looking forward to what is before me, as one who is attempting an acclivity, and longs to know what can be seen

from it. I feel much pressed to visit Sierra-Leone as soon as may seem expedient.

"We purpose taking Mahmadee's brother for instruction. We had in view another Mandingo boy; but he has not been sent because his relations say he has a 'hard head.'

"In looking at the natives, either here or at Birkow, I feel aware that a friend whose qualifications might seem of a very lowly scale to those about him in England, might here, in comparison with those he had to instruct, be of quite sufficient ability for the work. There requires, indeed, some one, or more, of experience and solid thought to guide the general concern, under the direction of a committee in London. All engaged ought to be persons of just and kind feelings, Christian principles and integrity. They ought also to possess what Henry Tuke justly ranks among the Christian virtues, 'cheerfulness,' for this is greatly desirable both for the support of themselves and their associates in their daily concerns and duties, and requisite also to draw the natives along with them; for they would be repelled, instead of attracted, by the appearance of gloom, or an extremely reserved and absent manner.

"How grateful ought we ever to feel for the kind consideration of our dear friends, evinced on such various occasions in the course of our proceeding in this interesting cause; but yet more fully and especially in the time of preparation for our departure; and if anything has been omitted that was requisite for our accommodation, it is only ourselves who are to be charged with the omission, as everything was allowed that was suggested as desirable.

"8th. On the 5th our school was opened for girls, at nine in the morning, and I was glad to find that several were brought who are regarded as slaves, although in this colony slavery is not acknowledged. These were to be taught to read and work, in company with those who were considered their proprietors; or with others of the same class—mulatto girls. As the example is thus set of having slaves instructed, I trust it will be followed. Our school the first morning consisted of eight, and the school at the Court-house for the king's-boys and others were thirty-five—mostly king's-boys—only five of them, men and boys of the island, belonging to the Jaloof country. The chaplain was so kind as to attend and assist me in taking their names, &c. Some could read well, and, if well disposed, might be of much use; but an unfavourable account is generally given of their habits. J. H. says, he has no doubt but if we remained the Government would send pupils from Sierra-Leone for instruction. What is danger! what is life! if only good can be done, and the great work of reformation and improvement in the earth rightly proceeded in? Let me not presume, or suppose I should be unmoved when danger comes; but let me only see clearly my path, and trust for strength to be enabled to pursue it. Some of the re-captured negro boys have fine intelligent countenances, and would, I am satisfied, if their minds were well directed, be capable of being very useful. At present they give way to intoxication, and amuse themselves with gaming.

"The plan I propose for the Jaloof scholars, both men and women, as well as younger ones, is

to read the vowels after me, in the first lesson, many times, until they seem to know them; then spell a few easy words, and read them after me; then, in the same way, to spell and read a few easy sentences; then spell the easiest words without the book. Then write, first the alphabet, and then words from their lessons, or from dictation. I believe that even two hours daily spent this way would advance a scholar very fast. Yesterday we had eight women pupils and sixteen girls. Several of the women had young children with them.

"10th. The poor women with their infants were found so unsettling to the school that it is concluded to discontinue them as pupils, unless they could engage to come in turns, and one take care of two children at home, and thus set each other at liberty every second day.

"The repeated evidence of the African lessons being intelligible to the Jaloofs felt cheering on opening school, and conducting it. Partarieu expresses his conviction that Friends would be received by the natives with confidence, and would succeed in their attempts to introduce improvement; but he believes they would find it requisite to trade as well as teach, in order to do all the good they would wish, in promoting industry, and furthering the great object of the general welfare of the people.

"Having had much inconvenience from the inexperience of our servant, and seen also that she is capable of doing better, if taught, the idea of training servants as an important object, both for their advantage and for domestic comfort, has been much on my mind. I should like to write a

few hints on the way to avoid excessive labour by method, and to gain time by foresight and early attention, so as to have some time for employments that allow rest. Also a few thoughts on kindness, sincerity, and the feeling of responsibility to the Creator of all men and Judge of the world.

"12th. I feel it a great claim for humble acknowledgment and trust in Divine goodness, that in our little assemblies for worship here, small as they are, we are yet favoured with some sensible feeling of the fulfilment of the Saviour's merciful declaration, 'Where two or three are gathered together in my name there am I in the midst of them.' How sweet and sublime is that worship which is in spirit and in truth, independent of the aid of outward forms, and evidently adapted to all places, countries, and circumstances, and people, where the right feeling is awakened. Nor do I know anything so calculated to open the way for the prevalence of the best feelings, and of the true spirit of worship, as to sit down in silent and awful remembrance of the presence of the Most High. It is in this silent and awful feeling of the Divine presence that a refuge will be known from thoughts that tend to dissipate and distract from the spirit of worship. It would be a vain and indolent excuse, for a dissipated mind to allege that this feeling is not at our command: 'Ask, and ye shall receive; seek, and ye shall find.'

"I am well satisfied that my first effort in reducing the African languages was made in Jaloof. This language is spoken by the most intelligent persons on this coast.

"The present state of the Africans calls for very simple methods of instruction; and even meetings for religious worship might, I apprehend, be conducted here with a simplicity and divestment of those forms in which sects differ, and yet the important and essential truths of Christianity be conveyed. Oh! were the practice of such outward instruction as should be adapted to the capacity and state of the people, but united with seasons for retirement, mental prayer, and recollection in the presence of God, (which a season of silence in our religious assemblies would allow,) how much more effectually might the great object of meeting with the uncivilized for religious instruction, and Divine worship be promoted, than it can be by the introduction of outward forms, which the people cannot understand, and by a system that does not cast the mind upon what passes within itself as an encouragement to occasional silence would do.

"How much has this poor country to suffer from the gross example of Europeans; some of whom will be willing to attend, at least sometimes, a place of worship on the first day of the week; but will not put away the evil of their doings, but make shipwreck of all that would exalt and enrich the character of intelligent beings designed for a state of immortal existence.

"My attention has been drawn to the good which might be done by the instruction of the people in the principles of Christianity on a system that might be pursued by well-disposed teachers of schools, by mechanics, or by agricultural agents. I fear not the test which such a system might be brought to in the Scriptures of

truth. Did not the great Master himself appoint fishermen, and others employed in useful labours, as the chief teachers of the people in the truths that concern our present and everlasting happiness? And did He not present himself an example, in the simplicity of the manner in which instructive truths the most sublime might be presented, when, 'as his custom was, He went into the synagogue on the sabbath-day, and stood up for to read?'

"On the 11th, after the heat of the day had subsided, a few of my senior pupils came to me. They all speak a broken English, being from Sierra-Leone. I read to them a plain account of a good poor woman in England, from a tract called 'Bible Happiness;' but, simple as this tract is, it was necessary often to make the language plainer still. I read to them also from the Scriptures, and recommended a time of silent attention to the subjects, so far as they were understood. I explained to them why we should be silent before Him who sees the heart, and knows all its desires, whether 'uttered or unexpressed.' A sweet feeling was present, which was consoling, and a cause of thankfulness.

"I ought to keep a small book in which to put down the Jaloof and Mandingo phrases that occur to me as being wanted, as I go along, and with which I am not familiar. I can make myself understood by the Jaloofs in such phrases as seem most commonly in use; but am not familiar enough with the language to carry on a conversation, or to understand the particulars of their conversation, except when they speak in short phrases.

"I was asked a few days since to go and see a poor woman who was much hurt by some blows received from her husband. On my way to her hut I was informed of one of the king's-boys, not far from this place, who, being dissatisfied with one of his wives, had ordered her legs to be broken, and she had died in consequence of this cruelty. When I was in the hut of the poor woman, a native came in who was decrepit, and I was told it was from the violent blows of the man who called himself her husband, and who by brutal treatment had crushed some of her bones. Alas! what can be said by those who plead for human nature, when uncultivated, being innocent and good, and not needing the aid or interference of those more enlightened?

"Yesterday evening I went to the school-room; but was informed there was no school, because of the races. The accounts we hear this morning of the fruits of this 'pastime,' as it is called, are indeed grievous. Drunkenness being found here, as in England, a common accompaniment of horse-racing.

"Last first day several of the king's-boys came to request I would give them Jaloof books, as they wished to teach all the people of this place who speak that language. I gave to these and to others who followed, until twenty-two had been distributed.

"Let me attend to the duties of the present day; do what I can, whilst here, and leave the future. Let me diligently pursue the objects before me; they are greatly interesting, and now we have in a considerable degree got over the first cares and occupations and hindrances arising from the

strangeness of our situation and the want of more efficient help, we may attend to our great point of school instruction, and the acquisition of information relative to the people, and what may be done for their advantage and improvement. May we be governed by that principle which desires the prevalence of the Redeemer's kingdom before all earthly good. It is very possible in this country to be dwelling on tangible things, and neglecting the real religious exercise that is requisite to the support of the best life. The life which is imparted, indeed, from a Heavenly influence is alike efficacious in the solitude of the desert and in the fully peopled city; but which everywhere demands an application of heart, to which we are excited many times in England by watchful and collected minds in meetings and in private intercourse with dear friends. I fear that some coming out, even with good motives, to serve the people of uncivilized countries have, in remaining year after year with but little of Christian intercourse with those advanced in religious experience beyond childhood, not been sufficiently on their guard against the loss to be apprehended in such circumstances, and in European settlements especially.

"I do wish that it might be in the heart of some firm, religious, and judicious Friend to fix in this island, who would bear a faithful and Christian testimony against the excesses and gross conduct which are witnessed here. Yet let these testimonies be borne in the Christian feeling that would gladly, if possible, restore, and not proudly or hopelessly reject those who have so greatly wandered from the right path.

"23rd, There is much aguish sickness prevalent, and reports of many deaths. It is very evident from some well-known circumstances, both here and at Sierra-Leone, that sickness and mortality are greatly increased by intemperate living: this, I think, should be known in order that people should not be prevented from encountering the dangers of this climate from an apprehension that they are greater than they really are. In the view of going to Sierra-Leone it is not merely the climate that I have looked at; but I have been solicitous to know the best time, and I have nearly concluded it must be the present. The field of labour is so opening here, by many wishing to learn to read, and others desiring Jaloof books, that I feel almost reluctant to quit at present; yet trust I may return. The king's-boys improve so well that they will soon be able to teach others.

"I took a walk on the beach this evening with J. T. In conversing on the state of this colony, and alluding to the uncontrolled habit of living to which many give way, we united in the sentiment that the mortality is so far from being subject of wonder, that it might rather be said it is wonderful so many live. There are certain other causes to guard against besides luxurious living and intemperate drinking. Much labour or fatigue in the heat of the day is evidently calculated in this climate to cause sickness and premature death; and perhaps there is no secondary measure more requisite than to endeavour, in humble reliance on Divine Providence, so to arrange our concerns as to avoid extreme exertion, and especially during several hours of the hottest part of the day. Also to take a sufficiency of nourishing, but not heating

provisions. We are also aware that persons whose minds are tranquil, yet cheerful, have a better prospect of being kept in health here than those whose minds are ill at ease. After all, it must be allowed that life in this climate is critical, and seems to hang at times as on a very slender thread."

CHAPTER VIII.

Visits Sierra-Leone—State of the liberated Africans —Causes of mortality—Character of the Inhabitants.

"2nd. mo. 1st. HAVING concluded to go to Sierra-Leone, the last three days have been much occupied in preparations for our departure. In making these preparations I felt peace and quietness of mind. There does not appear to A. T. and myself anything in this climate to prevent every kind of business of a domestic nature from being effected without extreme fatigue, if attention be only given to right timing and arrangement of business.

"In looking out a suitable assortment of tracts to take with us to Sierra-Leone, I felt regret that we had not been more active stewards in their distribution, both here and on other parts of the coast, by means of vessels leaving. I trust, however, we shall be more prompt in future to avail ourselves of opportunities as they present themselves.

"In meeting to-day I thought I felt more as a pilgrim and stranger on the earth than I remembered to have felt before; and so decided a sense that there is much demanding our exertions, both here and elsewhere, that it seemed a time which called for entire resignation as to the future. I do, I think, feel thankful that Divine goodness has

wonderfully opened our way thus far, and is preparing it also at the Cape.

"The Alcaide has again visited us, and appeared very open and friendly. I read to him some lists of Mandingo words: he seemed pleased, and surprised to find intelligible terms in his own language on paper, and looked on the lessons to see what it was like; but remarked that he was now too old to learn our lessons.

"As far as we have gone in the schools, I feel confirmed in the expectation that this simple system of orthography will make the language easy to be read by those who are acquainted with it. The eldest of our girls reads the narratives[1] very freely; and I am glad the book can be used in its present form, with very little, if any, correction, except one error of the press; yet improvement, in a subsequent edition, will be valuable. It, however, quite surpasses my hope as to its correctness, and proves that, with great care and patient attention, it would be practicable, with two or three natives in England, to form elementary lessons for various languages.

"On the 8th, J. T. and I set sail for Sierra-Leone. As we did not leave till the afternoon, we were able to attend the forenoon meeting. We were favoured as, through infinite goodness, we have often been, to feel that we are not forsaken in this distant land. But why should I say this *distant* land? Do I not still, through infinite loving-kindness, feel that the earth is the Lord's and the fulness thereof? and wherever His consoling presence may be felt, *this is home.* I

[1] This little work was written in England, the words being gathered from the two Africans previously alluded to.

write this in Sierra-Leone, where we were permitted to arrive in safety; and to which point I was so satisfied that my mind was rightly attracted, that the waves of the sea, from which my natural constitution has often so sensibly and painfully shrunk, those waves, in this voyage from the Gambia to Sierra-Leone, have appeared as solid ground.

"We had a very favourable passage; and, though I soon became sea-sick, the sickness was slight, and not such as to prevent my reading or working every day, though mostly a reclined position seemed necessary. We were only seven nights on the water. On the 12th we arrived at the isles of Los, and the packet, which calls there occasionally, resting some hours, we went on shore. It is a solitary spot; but more might be done for the improvement of the people in this and the opposite island, where there are many inhabitants. We were introduced to the chaplain and his wife, (J. and S. Klein,) who were some years ago resident in Sierra-Leone, but now are engaged in the study of the Susso language, and in reducing it to writing for Scripture translation. S. Klein had not seen a white woman before for five years. Speaking with her on the great work of Scripture translation, she said, 'Do what you can in England, for here people seldom continue long without becoming debilitated both in body and mind.' She told me of a chief named Amàra, on a neighbouring coast, who had translated the Old Testament into Mandingo, in the Arabic characters. S. K. observed that Scripture sentences in Arabic, pasted on boards and put up in small boxes, like dissected maps, would be

valuable presents for the chief men, and might be so selected as to be willingly received by the Mahomedans. She considered Mandingo and Mahomedan as almost synonymous. The Mandingoes had been so zealous in propagating the Mahomedan faith by schools that they had spread themselves in this way in almost every direction, and had travelled and settled over a great many parts of the country."

S. K. speaks against the practice of people amusing themselves with the broken English of Sierra-Leone, instead of teaching the children to speak more correctly. "I believe there is great disadvantage in accustoming the Africans to such a limited vocabulary of words as this broken English furnishes, since by this they are prevented from acquiring such as are necessary for understanding what they read.

"I have now passed one day and night at Free Town, and have had much opportunity for conversation, first with J. Macormack, a merchant, then with —— Reffles, the present superintendent of liberated negroes; and in the evening, and this morning, with the amiable and affectionate J. Shimmel, widow of a missionary who came out last year. In the house of this young widow I have received a kind and hospitable shelter, which makes me feel quite at home, and thankful, I trust, for such a privilege.

"There is a field for Friends to work in, in this land, and I cannot be deterred by the dangers which are evident in the climate from calling upon those who express sympathy for Africa to feel, and think, and see what may be required at

their hands. The conviction that dwells with me is, we must seek to do what is right, whether we live or die in the fulfilment of our work. Of little moment is it whether life be a few years longer or shorter, in comparison with the importance of pursuing with fidelity the path of sincere dedication to duty. There is war between light and darkness on the earth, between the kingdom of the Redeemer and the kingdom of this world, between good and evil, between happiness and misery; and what if the lives of some be shortened in this conflict, if only they be favoured with the hope that their names are written in heaven, this sacrifice will not be withheld from the fear of early removal. There are many causes that counteract length of days, and which yet cannot be wholly avoided, even with the conveniences and accommodations of life. There is not cause to shrink from the prosecution of good from the over-estimate of the desirableness of long life;—if, indeed, any tenure of existence in the present state can be called *long*. I do not know how I may feel if I live to be again in England; but at present my rest in any temporal enjoyment seems much broken up, in the contemplation of how much there is in the present state of things in the world that calls for self-renunciation. I thought I should have suffered sensibly in the retrospect of privileges and pleasures that had been dearly enjoyed whilst in England; but now I cannot mourn this loss, being mercifully sustained by a conviction that it is right for me to be here, and that Everlasting Goodness is graciously near to help. May I be enabled rightly to follow the apostolic injunction, 'forget-

ting the things that are behind, and looking forward to those that are before.'

"I am glad to hear that the natives in the neighbourhood of this colony have great confidence in the English. The Timmanees are said to be exceedingly polite, and can hardly forbear repeating again and again, 'Stranger, you are welcome!' 'How are your family?' 'How is your health?' and again, after a little conversation, 'Stranger, you are welcome!' 'Are you *quite* well?' 'I am glad to see you!'"

"2nd mo. 17th. Yesterday we came to Kissey on a visit to G. Nylander. The ride was beautiful, and we had an opportunity of seeing the luxuriant vegetation of Africa, of which we can scarcely form an idea in the sandy island of St. Mary's. In this place there wants the labours of a civilization society, which to a certain extent would be much the same with that of the Friends; but, oh! I long that the desire after pure religion, that which would regulate and influence the whole heart and life, might become more and more prevalent; and I cannot but greatly fear that the mere repetition of prayers, and attention to certain outward forms often lead to a false rest, wherein the mind is left untouched and cold, the tempers and dispositions wayward and uncontrolled by that renewing influence which can alone introduce to harmony, and order, and true love—the sweetness of the life that now is, and the best preparation for that which is to come. Everything I have seen lately in Africa or England has, so far as I know, tended greatly to confirm my attachment to the principles of real genuine Quakerism, and an earnest desire is raised in my heart for the preva-

lence of truth among the nations of the earth. The happiness of the world in every sense—in every just sense—would be promoted by the prevalence of those principles which must lead to the truth and the love of it.

"Our kind host, G. Nylander, reminds me in his appearance of a venerable Moravian minister, or a good old Friend. There is an air of sincerity and kindness, and gentleness about him that gives confidence, and a degree of rest to the mind in seeing him. In our conversation on agriculture he mentioned that cotton is cultivated with great ease, and grows immediately after the rice-crops, on the same ground. Coffee and arrow-root grow wild here with little trouble. If the okwa could be dried and exported as a vegetable soup, it might be of much value; and, in short, this country has not any lack in its powers of production, and only wants agricultural labourers of sincere good will to guide and instruct the Africans in their labours so as to supersede, by fair and judicious measures, all plea of necessity for selling each other.

"G. N. tells me that one hinderance to the cultivation of coffee here is that it requires a three years' growth previous to a return of profit, and this is too much time for the Africans to look forward to in their present habits and circumstances. Sugar cultivation also would require too much capital for them to do much in it. The disbanded soldiers (men of colour) who now occupy farms in several of the villages, having seen more of European habits than the rest of the people of Sierra-Leone, make the best farmers. G. N. was much pleased the other day with an

application from about one hundred of the recaptured negroes, or rather, as they are more properly called, liberated Africans, requesting that they might have 'Saturday' for themselves, to cultivate land on their own account, which was readily granted them.

"I have informed G. N. of the principles on which I have attempted to write the Woloof lessons. He fully approves the system of orthography, and believes the lessons will be very easy to learn. He looked at the scale of vowel sounds, and then read a few Woloof sentences quite correctly. He is the only person now living in the colony who has been engaged in translation, except Wilhelm, and has not lately pursued the object, since the English alone is taught here. I told him I wished to take down small vocabularies in the Bullom and Timanee, and he kindly offered as helpers a master and a clever boy.

"The vocabularies I wish to form are of about two hundred words each, the same that are printed in the Woloof vocabulary. I should also like the short sentences in the first pages of 'African Lessons,' and one or two verbs conjugated.

"Reffles, the superintendent, told me lately, that it was impossible for any but an eye-witness to conceive the miserable state of the poor Africans brought into this colony in the recaptured vessels, especially from the Portuguese vessels, which were miserably provided, the accommodations limited, and the vessels small and wretched, only intended to drive before the wind in a voyage of three weeks; but which had sometimes been three months in bringing up to Sierra-Leone, on their capture.

"War has in all circumstances its miseries—even war against the nefarious traffic in human beings. A little girl I saw in the school this morning had lost one arm, and on enquiry of the cause, was told it was lost in the fight in recapturing a slave-ship, and that the slaves had often been much wounded, and some of them killed in these combats.

"People at a distance are ready to cry out, 'That colony of Sierra-Leone should be given up;' but although I unite with a remark I have heard that *all* the hope of improvement in Africa must not depend on what can issue from Sierra-Leone; yet good, I am satisfied, will proceed from it, and the climate is not such as to render the case hopeless, as to the health of Europeans who may be placed as residents; I neither believe that the colony should be relinquished, nor that it is necessary to forbear making additional settlements.

"On the children assembling in the chapel last evening (at Kissey) I felt such an inclination to be with an African congregation that, after I had proposed it, the rest of the company went with me. It was indeed a heart-touching sight to see so large a company, most of them rescued from slave-ships, collected together, hearing from a German missionary a simple and appropriate comment on a few passages of sacred Scripture. A great many of the settled villagers were also present.

"In the morning, in coming down near the piazza, I heard a loud sound from many voices, like that of a school-lesson on the national system. I supposed for a time it was a class repeating an arithmetical table; how much was I pained when

I found it was the language of prayer that engaged them. This appears to my mind so inconsistent with any tendency to devotional feeling, that I cannot but mourn that it should be encouraged, and greatly desire that the feeling itself of true devotion might be more sought and cherished, and all expression or profession of it forborne that does not arise from the right source. How precious are the advantages of real simplicity and sincerity in all our ways, and yet more than all in the awful profession of religious worship—the worship of that infinite Being to whom all hearts are open, and all desires are known.

"This morning G. N. has had an affecting request from some of the people in Leicester Mountain, where they have not any school or teacher, saying, 'Dear master, do send us a teacher; do not let us perish like the heathen!' G. N. encouraged them to hold such meetings as they could among themselves, as he could not send a teacher to reside among them. If such as these could only be brought to feel how good it is to wait in silent recollection of mind before God, who has all power to help and to instruct us, and all goodness to hear our secret supplications; and could they just read the Scriptures, devotional Psalms, and well-chosen religious narratives; how much might the meetings, held in this simple feeling and principle, be blessed to them—leading to examination of heart, and to the conviction that the kingdom of God is not in word, but in power. I cannot but believe that the time will come, when such meetings will be held by a sincere-hearted peasantry, without priest or outward teacher in Africa, in Ireland, in England, and wherever the

Scriptures of truth are read and known, and the people invited there by the Redeemer himself to gather together, even though it be but by two or three, in His name, and under His power, and where His own example is recorded in favour of the simplicity of opening the acknowledged records of truth, and reading them in assemblies for religious instruction. The holding meetings for religious worship alone, without any outward means of instruction, will, I trust, ever be valued as an inestimable privilege in this and future days by those who have been favoured to feel how good it is thus to assemble in silence in His presence.

"2nd mo. 19th. Early yesterday morning we rode to Wellington to see T. and M. Macfoy; they are both mulattoes: he is a native of the West Indies and she is of this place, but sent early from this country to America for education. We felt much at home in their house. A number of fine palm-trees grow near Wellington, and supply the people there with a wine which much exceeds what we had before tasted. We were told much depended on the manner, or rather time, in which the wine was taken—that the tree should be pierced several days before the wine could be obtained in the best state. We were also informed that three good-sized wheaten loaves, by having two tablespoonfuls of the settlings of palm-wine, might be raised as well as they would be by leaven. Ripe bananas or plantains will answer the purpose of eggs, if mixed with rice, for pancakes. We are much pleased with the opportunity of being here, finding both the master and mistress of the family very much interested for the improvement of African

resources and advantages, by the cultivation of both native and foreign productions.

"We saw a garden at T. Macfoy's which had only been cultivated one season, and far surpassed every garden we have seen in Africa. Many pleasant fruits and excellent vegetables were in it, chiefly, but not wholly African. I wish every pleasant vegetable congenial to the climate, that we know of, may be furnished; for it does seem important to obtain a good supply of vegetable diet, for the sake of health, in this place. There are several native plants and trees particularly nutritious: the okro, of a glutinous quality, good either in soups or alone; the tamata, for soups; the kerry-kerry, glutinous like the okro; and the prickly cotton-tree bears leaves that have the same quality, and are used for what the natives call palaver-sauce.

"On looking over some of the Jaloof vocabulary at Wellington, which Godberry presents in his travels, I was reminded, by the want of clear analyzation, how necessary it will be to use much care and patience in forming elementary lessons in a new language, and every word and syllable should be compared again and again. It appears to me now more desirable than ever, that the system of teaching even the liberated Africans should, in the first instance, be through their own language. They learn English slowly, from not understanding the meaning of their spelling lessons. If very little books were formed in their own language, and then easy translations at the same time in English, they would have some idea attached to all they learn, which now they have not.

"Our first day meeting was held in my room, as the place of most quiet, and that in which we could

be without interruption. I felt renewedly how grateful it is to have been led, through Divine mercy and favour, into a way of worship adapted to all places, people, and circumstances, where only the *heart* desires to seek Divine assistance, and to acknowledge its dependence on Divine power. Oh! that those who do apprehend it best for them to use some form of worship, could be prevailed upon to devote, either without their forms or in the midst of them, one hour in the week to silent worship and reflection before the Most High! Surely a voice would sometimes be heard to speak through the silence, in language more powerfully arresting than any which is wont to strike the outward ear.

"This climate requires a cheerful disposition and good courage, as well as temperate habits, and that resignation to the will of Providence which is most likely to be met with in those who are endeavouring to pursue with fidelity the apprehended duties of their day.

"2nd mo. 24th. My health, which has been failing, is now much recovered. We are informed that in about two weeks a vessel will sail for the Gambia. It will be very desirable for us to go in that if we can. I would rather omit visiting some of the schools than not go at that time; yet much wish to make some trials in the Fantee, Timanee, Bullom, and Mandingo languages first.

"Lately, in reading over the scripture lessons from the series, I felt grateful for the kindness of those dear friends in England who have perseveringly aided this cause, and promoted my views by means which would have been quite out of my power had I been alone in this concern. I trust it will appear that my own mind was rightly led into

this engagement, and that they had themselves a feeling of duty to be fulfilled towards Him who has long been leading them to feel for the cause of this injured country.

"My heart has been sad at times in this place, in feeling what a lack there is of those true and affectionate labourers who, in a field like this, are so greatly wanted.

"I hear of the suffering and mortality in some merchants' vessels, by the oppression, bad treatment, and hard exactions of work from the sailors by their captains; but I rejoice to learn that an Act has passed to prevent British sailors from being subject to such oppression on this coast. I have been spoken to concerning the character of the respectable and benevolent-minded Captain Rowe, who in thirty years' sea-service has only lost one sailor: one captain on this coast in three months lost thirty men.

"The dear children in the schools here should learn to repeat some of Taylor's and other hymns and original poems, such as have some valuable tendency. I am satisfied that the system of school-instruction should be combined with useful employment, and that the girls should be taught from books the theory of domestic business, and in turns the practice of it. The boys should be taught agriculture and mechanics. Some general directions might be given by books, on a very easy scale, with respect to these different acquirements."

"3rd mo. 6th. Not many days ago we walked up to Leicester Mountain. The height was great, and the sun yet powerful. We sat down to rest by the way on an old tree, and soon, from a hut that was near, they brought out for us seats, and a very

fine pine-apple; they offered us a second, but the first was sufficient. Their friendly, affectionate manner was grateful to witness.

"If I am favoured to return to England, I think I may also visit Russia, to discharge a debt of duty towards China, which I have felt for years; and to fulfil this, I see no other way than by the medium of tracts, and conversations with persons who may have some degree of intercourse with that country, and I think some of these persons may be found in Russia. This view has escaped from my pen almost without considering whether it might be written or not. I will, however, add, what I think I have mentioned to no one, that if I should not live to arrive in England, let some of my dear friends, as a memento of their love and desire to spread the truth in the love of it, have my scripture selections printed for distribution in China. Tracts, I am told, may be more easily circulated there than large volumes, and small books may be read by some willingly, who would afterwards give their attention to those of a larger size.

"There is another important point with regard to the schools here which I have not noticed, and indeed it is important to all schools on the system of mutual instruction, and that is, the necessity of paying particular attention to the improvement of monitors On these must depend much of the success of the school. Let us do all we can in teaching them hymns and passages of scripture and leading their *minds* to Christian conduct.

"I may repeat what I often feel convinced of that it is not the mere effect of climate that causes so much suffering here; much of the sickness and mortality arises from the three following causes—

occasional excess in the manner of living—the lack of those every-day comforts which, in domestic life, are enjoyed in England. This lack arises from the state of a comparatively new settlement, where in many families there is no female superintendent, no good cook or house-servant, nor any one to take a general oversight of domestic concerns, so that health is badly supported, and the sick greatly neglected as to diet and judicious, attentive nursing. A third cause is excessive fatigue in a climate which, although it does not authorise idleness, yet does not admit of those continued exertions and that unremitting application to business of a difficult nature that may be encountered without danger in England. To fare well in this climate Europeans should, if possible, have agreeable society in their own families, whose company they may enjoy every day, and not have the temptation to look out for relaxation by occasional amusements that are unfavourable to health, and unworthy the pursuit of persons beyond the age of childhood. Their pursuits should also be such as to interest and stimulate the mind, yet such as should not oblige them to go beyond their power to support when they feel themselves exhausted by the effects of relaxing heat, &c.

"I should like to see a school for young men, in which, besides learning to read, some short instructions should be read to them on natural and religious subjects, pursuing the questioning system. I hope, if ever Friends should have a settlement here, that they will have some schools of this kind, and instead of beginning and closing with forms of prayer, will have, on closing, the Scriptures read, and some time given for quiet recollection before they separate.

"On first day evening we went to see several of the people in their own dwellings at Regent, and were pleased to see the good accommodations they had been able to provide for themselves. Much of this district is barren, and not well adapted for the formation of gardens about their dwellings.

"Went to Bathurst, and were much pleased with the humble, sincere, missionary spirit with which both G—— and his wife were endowed. It was pleasant to meet in G—— that genuine feeling of piety, and of solicitude for the fulfilment of the duties of the day, which are valuable beyond any other attainment, whatever it may be; and in the company of such, whether the feeling be uttered or unexpressed, there is a consolation to be enjoyed which far surpasses what can be partaken of in the society of persons who lack this feeling, whatever may be their talents or other advantages.

"We went forward to Leopold and Charlotte. At all these three places the houses exhibited much of English comfort, neat, clean, and well provided, and these situations appeared to me the most favourable to health of any I had seen in Africa.

"I feel decided in believing that Free Town is exceedingly unhealthy for Europeans, and I do not see how health can be expected there, unless the foreigners are much out of the town, and in the open air. I went from Gloucester to Free Town perfectly well a few days since, and passed three days there, each day greatly relaxed, and unequal to much exertion in any way. Returning to Gloucester last evening, the 6th, I feel quite renovated

again, and disposed to think and act and be employed in whatever seems for the best, and to look forward without any fatigue of mind to future occupation, which I could not well do when in Free Town.

"In the rains there are difficulties which we have not yet seen: some of these appear such as might be removed. The houses are so made, that the doors and windows are quite open, or enclosed without light. In the rainy season Europeans often burn lights throughout the day, and have their doors and windows closed to shut out the wet: this, they have said, has increased the tendency to sickness, by its cheerless appearance. Merchants, debarred of domestic enjoyments, have sought for some exhilaration to their spirits by meetings, which they consider as social and convivial; but which, by the excess they promote, tend to destroy the bonds of friendship, and undermine health both of body and mind.

"Although the buildings here appear extraordinary, considering the previously uninstructed agents that have been employed, I should much prefer something more within the reach of the natives to imitate for themselves. Some of these houses appear too high from the ground, and convey not the idea of being so *among* the people as, for missionaries and teachers, it seems desirable they should be.

"This colony is really an interesting field. Should I live to return, I think it would be with feelings of more ardent desire than ever to give myself up unreservedly to the work of the day, while it is yet day, if only I may be favoured to

serve as an humble instrument in the cause of the little ones.

"Dr. F. says there is no doubt whatever of civilization in Africa being much more prevalent in the interior than on the coast, and that much through the influence of Mahomedanism, because school-instruction is always an accompaniment.

"I met the other day with a very fine-looking man at Gloucester, a Foulah, named Ebraima. He read to us in Arabic so easily, and in so melodious a manner, that I could not but wish to see that language well cultivated by those who may be future teachers in Africa. The cultivation of this language might be of great use in Mahomedan districts.

"P. Davies takes charge of both boys and girls, and has a lively, well-looking school of about eighty or ninety, and is well satisfied in her allotment. She has for house-maid one of the two poor girls who were inhumanly confined in a cask on board, to conceal them. The other girl is married. This one is the chief monitor in the school; reads agreeably, finishes her work in the bed-rooms before school-time, and then attends the whole of the school-hours.

"With all the disadvantages under which the children in Sierra-Leone are taught, there are instances of great quickness. A little boy in six months learned to read the Testament, and a very little girl in Charlotte, brought to the colony as a slave eighteen months ago, who appears now about six years old, after about fifteen months' instruction read to me the account of the

man sick of the palsy, and did not misname three words.

"Might it not be of use to explain, in an easy lesson-book, a few of the phrases of broken English by correct, plain, intelligent phrases? There might, in some instances, be less amusement for Europeans, who like to hear anecdotes of the Africans in this style of expression; but on the other hand their intelligence would be cultivated, more real good might be done to them, and their advancement in useful knowledge would give more solid satisfaction, and much more variety of information might be conveyed than ever can be by this childish and fettering habit of adapting for them only a poor, barren, slang language.

"I am informed that there are among the Mandingos, characters who may be considered as gentlemen with regard to carriage and behaviour, and that the Foulahs and Mandingos may be called the aristocracy of Western Africa.

"Those who have seen most of the people up the rivers say, it is a great mistake to suppose that any school-boy, who has just a little knowledge of reading, &c. may, as he grows up, be made a teacher among the Africans on religious subjects. On the contrary, many very acute reasoners are found amongst them, especially among the Mahomedans, whom I hear generally spoken of as the most civilized and orderly of the African population. In England, people see only a few of those who have been slaves, or mostly beggars, and too often judge from such specimens of the Africans in general. But, lacking as Africa is in regard to civilization and instruction, these are not what ought to be considered as a fair and just specimen of the people.

We have had little opportunity of seeing those parts of the country where civilization is not hindered by the prevalence of the slave-trade; but could the incredulous as to African capacity have seen the Foulah who was here the other day, or many others who come to trade here and in the Gambia—could they see the bright, intelligent countenances of many of the children, even under all the disadvantages of an inadequate system of instruction; or many others among the people both here and in the Gambia, they would certainly doubt no longer as to the capability of instruction among the Africans. But what judgment would even be formed of the English nation were only the most unfavourable specimens presented to view?

"I have inquired of several of the people in this colony respecting the manner of their capture, and find it mostly thus; that when their towns were burned, by an agreement between the slave-dealer and their king, they were seized as they escaped from the flames. Sometimes, in time of war, the higher ranks are sold, but chiefly those who are already slaves are sold from one to another, and often pass through many hands ere they reach the coast. When a town is burning, and the people are seized in their flight, it must of course be a promiscuous seizure, although those who have friends able to ransom them may sometimes escape. How would the Anti-Slavery Committee be stimulated could they but see the state in which some of the poor children even yet remain, after having been cared for several months since their rescue from the slave-ship! I am told that the Portuguese try to induce the slaves whom they are carrying away to resist the English, telling them that the English are coming

to eat them, yet their joy on landing here is often expressed in an affecting manner.

"Let it not be supposed, after what has been said against sending inefficient young men as teachers among their countrymen, that human learning is to be regarded as an essential qualification for a religious instructor, but only that the inexperienced should not be put upon an attempt beyond their powers. The state even of an uncivilized country will be best met by our seeking only to act towards the people in such way as truth and the love of it may lead to. Far would I be from condemning or improperly judging others. On the contrary, I cannot but feel much interest on behalf of those who have devoted themselves, according to their own feelings and views, for this suffering country.

"7th. The uncertainty which is felt to attach to European residence in this climate is, I apprehend, one of the causes why agriculture is so little attended to. The first attempts in the cultivation of the soil in almost any situation requires considerable labour and expense, and few would be willing to encounter the first difficulties with the prospect of leaving the country in a very short time. The official men of different classes can leave the country when health may require it. The merchant hopes in a short time to obtain a sufficiency, to dispose of his property, and to return home. But the profits of agriculture are not only less than those of merchandize, but consist, in a great degree, of those improvements in the land which must be left with perhaps little or no recompence, should the cultivator be obliged to return to England, so that some different arrangement appears to be wanted to in-

duce and encourage the improvement of the soil, on any scale that would be likely to furnish an example to the natives, or to supply the colony with those articles of daily use which are now so very scarce, as corn, milk, poultry, eggs, &c.

"The European settlers, who are not missionaries, often complain of the want they feel in being without any occupation but just their business, and often little or no domestic society. Where there is so much of human life, who should complain of solitude, without seeking resources such as may be found at hand? and where there is so much to improve which is susceptible of improvement, who needs be dull for want of occupation? Is not there a sensible interest in seeing even a plant grow and improve and look beautiful? and how much more of interest might be found in the advancement of intelligent human beings? Ah! if people would only take a right thought—an individual care and charge in Christian kindness over even a very few children, and teach them what would be useful, and watch their growth in knowledge and good feelings, and cherish every thing that is good in them, and warn them against what is wrong—what an increase of interest would it give to life in those thus occupied, and what good fruits might be expected to result from such a procedure!

"In the house of M. Renner, at Gloucester, I was pleased with the simple and expressive language of a hymn sung in the family; the subject was, 'Say unto the righteous, it shall be well with him!' I should like to see a series of select hymns, in addition to what I have just seen. I would never wish devotional hymns to be sung, either in concert or by any individual, except from devo-

tional feeling; yet in meetings for religious instruction, and especially in meetings for children, I should not have any objection to hearing read either poetical lines or prose of a devotional kind —not as an act of devotion, but as religious reading tending to excite devotional feelings: yet even then to wait for a time in stillness to receive any conviction which it may please Infinite Goodness to impart to our minds, and to seek for ability to worship Him in spirit and in truth.

"All that I have seen in Sierra-Leone confirms in my mind the rectitude of the dissent of our Society from many parts of the adopted practice of others. Is not Divine worship the highest act of which the mind of man is capable? and does it not appear, evidently, more consistent with enlightened reason that we should silently wait for a measure of the Divine power and guidance before we venture to address the Omnipresent God in the language of supplication, or of praise? The infant heart should, if possible, be directed towards its Heavenly Parent in the feeling of awe and of love; but for children to be taught daily to repeat, as supplications to the Most High, a variety of vocal professions—some of them implying great contradictions to each other—has presented to my mind a source of painful concern, yet accompanied with a conviction that the inconsistencies of the system *must* eventually be seen, and a system more consonant with Christian simplicity and truth be pursued in its place. It is in the right direction of the heart to the Source of everlasting goodness that our hopes must rest with regard to religious attainment, and no profession of faith in Christ, and of reliance on the efficacy of His

death, and on the sufficiency of His merits, can ever for a moment be rightly substituted in place of a submission to the influences of His Spirit, which would bring the thoughts, and words, and actions of daily life under the dominion of His power and guidance. I feel, indeed, that the subject is awful, and that it may be said that so complete a subjection to the controlling power of the Spirit of Christ is nothing less than Christian perfection! and who has attained to this? Let not even this inquiry induce a disposition to lower the standard. Truth is truth; and if we love the Lord with all the heart our whole life and conduct must evidence the fruits of such a feeling; but duty must be pursued, even in the path of self-denial, and the daily cross: the practice and customs of the world may oppose, we may appear singular and fastidious, our own propensities and inclinations may oppose, and we may be tempted in many ways, yet nothing can justify a deviation from what we know to be right, or any neglect of known duty. Strength will be given, if sought for, and the grace and power of the Redeemer, if yielded to, will be found in all circumstances sufficient for us! If men will still choose their own ways, and refuse to submit to that daily cross to the human will which is enjoined by the restraining and controlling power of the Spirit of Christ! If, instead of denying ourselves and our own wills, and following Christ daily, we, by unsubjected dispositions and uncontrolled conduct, evince that we do not seek for and submit to His government, but 'deny Him,' we may assuredly expect that 'He will deny us;' yet if even we thus deny Him, He abideth faithful! He cannot deny

Himself! The standard of Christianity cannot be lowered by the mistaken judgment of its professors. The Truth requires that whether we eat, or drink, or whatsoever we do, all should be done to the glory of God—that a sense of responsibility to Him in all things should govern us, even in the most common actions of daily life, and that in all our doings we should dwell under the feeling of His presence, and acknowledge a subjection to His will, that He may be honoured by us in all things.

"The intelligent countenances of the children, both here and in the Gambia, and the degree of zeal which they evince in the manner of repeating their lessons, convince me, that they might be taught to good effect, and with as much facility as the English children, were proper methods of instruction pursued, and such as their state calls for. And I feel quite confirmed in the conviction that vocabularies in their own languages, if they can be obtained, will be a great advantage. In the absence of these, very easy, simple little stories, and dialogues, and sentences in English reading lessons may still be of much use; but more if they had terms in their own language by which to translate them. I can scarcely avoid repeating these ideas, perhaps oftener than may be necessary; but various observation only confirms me in the sentiment of the great importance of cultivating to a certain extent the native languages of Africa. There is a wide field here that calls for sincere, and diligent, and faithful labourers. I do trust that such will be found.

When at Gloucester a few days ago, I went with the children to their evening meeting, in

which an African was the preacher. In attending this meeting I felt a renewed and deep conviction that the system of expounding in this way at will has very great and serious disadvantages, and demands the deep consideration of all classes of society. It certainly is the cause of much being expressed which ought not to be expressed, and of employing agents not qualified for such an office.

"12th. A Fantee came to give me a little vocabulary of words by dictation. He, and a person who accompanied him, evinced great interest when they heard the words they had given to me read from the paper I had written. On the 13th a Timanee came for the same purpose; from him I took down most of the words corresponding with the vocabulary in the African lessons. Another part of the day was employed in visiting the Merchant Seaman's Hospital previous to our departure. We wished also to have seen the Military Hospital; but, some difficulties occurring, we gave it up, on account of the shortness of our stay. On the 14th we had a visit from one of the American men of colour who accompanied Paul Cuffee to Sierra Leone about eight years ago. He came on behalf of the rest, (about five families,) to request that we would meet them at one of their houses in the evening. We went; and they all soon afterwards assembled with their children, except one invalid, and another attending upon him. They appeared solid, steady people. They told us that notwithstanding great sufferings from sickness during the first two years of their being here, which exhausted the little property they had brought with them, they had now by persevering

exertion recovered themselves, and each obtained a comfortable dwelling of his own, and were in the way of supporting themselves reputably. We staid some time with them; then looked at each of their houses and took leave."

CHAPTER IX.

Departure from Sierra-Leone—Arrival at St. Mary's —Progress of the Scholars—Establishment of a School at the Cape.

"On the evening before our departure from Sierra-Leone, and in the morning, (the 16th,) although it had felt much like home to me to be in the colony, and I had wished to do what I could as to obtaining information whilst there, yet aware of much imperfection in this, as in other engagements, there did not appear all the relief of mind I could have desired, and the feeling was rather like that of an introduction to a scene of labour than the satisfactory accomplishment of a contemplated object. I yet hoped that what remained for me of the requirings of duty respecting this colony might be fulfilled by correspondence with those with whom I had now become acquainted, and who appeared very kindly disposed to receive any hints or suggestions I was inclined to offer; and also by such assistance as might in some way be provided for the schools, after a representation in England of what appeared, both to myself and the teachers, to be yet wanting to promote the children's more effectual instruction and improvement.

"With these hopes, I set sail on the 18th. We called at the isles de Los, and staid a part of two days. On the 25th, a gale of wind came on, and continued from six till twelve at night. This being

the usual time of the equinoctial wind, I could not but almost wish that we should be driven back, or induced to return to Sierra-Leone. The vessel, too, required much pumping during that time; and I was led to consider how far it could have been right to have engaged places in this small schooner, merely because it was the first that we could return in, after the packet which sailed soon after our arrival. The Hope (a brig) was to sail ten days later, and I felt that, whether or not this was the right time, the manner of concluding about it was not what it ought to have been. What was felt of condemnation in this will not, I hope, be lost upon me. May I be more and more led to obedience to that wise and beneficent injunction, 'In all thy ways acknowledge Him, and He shall direct thy steps!'

"The following day the wind had abated; but the sea being yet rather high, and the motion of the vessel strong, I kept in my berth, not having been able to sit up any part of this voyage, except on first entering the ship; but was able to read when lying still on deck, or in the cabin. It was a comfort that at least I could spend a part of each day in reading, either for information or amusement, and sometimes I was able to make a few memoranda in writing. I should much like to see tract libraries formed for the villages in Sierra-Leone, as well as for the schools there. Some must be leaving the schools often who would be able to read such tracts as might be provided, but they should be chosen for them peculiarly. A library might be well adapted for England that would have in it many books unsuitable, or of no use in this district.

"There is a great work for Christian benevolence in Free Town, but the labourers are few. I was grieved to hear that large quantities of spirits are consumed in this place. A tax was levied some years since, intended to check the consumption. It has not had that effect; yet has produced a large amount to the revenue. Why should the poison of spirituous liquors be allowed to be imported by those who profess to be the civilizers of Africa? It seems to be a common propensity in this country to be given up to the inclination for strong, intoxicating liquors. Why should Europeans take a part in the sin of facilitating their obtaining them? We were told that no present would be acceptable to the king of Combo, in whose country Birkow is, unless we accompanied other parts of the present with the favourite rum. This we could not do; yet when a visit was paid to him, and the gifts presented, both the gifts and the visit were well received.

"There is much to do in Africa. At this moment I am reminded of the want of right care which is so often evident with respect to the poor domesticated dumb creatures. In Sierra-Leone there is often a difficulty in procuring provender for horses; (hardly as they are riden;) perhaps the want of foresight in the masters is the cause of this. But why may not the Gambia corn be grown in Sierra-Leone? Many dogs are kept,—and many are starved, and beaten and neglected: these in Free Town are a great annoyance in the night, and wake the inhabitants when they would gladly sleep. A merchant was showing me his new house, and among other parts of the furniture he

had a barrel of stones near his lodging-room, to throw at the dogs in the night.

"The solemn injunction should often be sounded in the mind of every Christian missionary, but especially those stationed in colonies in which there are a number of European residents, 'Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and perfect, and acceptable will of God.' There are various combats to maintain in different places and circumstances, and perhaps with many in England, one of the greatest should be against too much love of ease, and individual enjoyment of surrounding comforts, which may too much unfit the mind for the arduous duties which, whether we look to England or to more distant places, the present state of things in the world is calling for at the hand of the sincere Christian.

"It is a great favour that we were permitted to arrive safely here (St. Mary's) on the 7th of 4th month, after a voyage of twenty-two days. We found our friends in good health; yet sad tidings met us respecting the conduct of Sandanee and Mahmadee: however, this subject must be left till we can see more clearly what can be done for the best respecting them.

"9th. In the evening I was much pleased in reading 'Bible Stories, by a Lady.' There is something so evidently good in the feeling in which this book is written that it has often been grateful to me to hear it read.

"When we were at the isles de Los, S. K. remarked that pictures with sentences from the Scriptures, in Arabic, would arrest attention in Africa. I wish to remember to propose this, and

also to propose pictures of the slave-ship for Africa, France, Spain, and Portugal. The impression these representations made in England, in past days, cannot be forgotten. But have we done what we could to spread the same feeling in France, Spain and Portugal?

"Is there any probability of an improved loom being introduced into Africa, so that the people in the Gambia and Sierra-Leone might weave bafts and ginghams, and send them into the interior? Might not the people here be also taught to make many little articles of turnery to be sent into the interior? Things made by Africans at the Gambia, or Sierra-Leone, might possibly call attention from the natives at a distance, so as to convey a more impressive idea of improvement to be obtained from European instruction than they would receive by seeing things that were merely brought from Europe, and thus the intercourse might be more and more freely opened with the interior.

"Since our return from Sierra-Leone it has often appeared like a dark and cloudy day, and yet while we sat in meeting together the language again and again passed in my mind, 'Ye are not straitened in me.' The same consoling assurance of Divine support was near when we sat on the following day at our conference, which indeed was a great and unmerited favour.

"May a watch be kept against any feeling that would be inconsistent with a desire after perfect refinement from all that originates in self. I am satisfied that the way of self-denial, and sometimes of severe self-renunciation must be my lot, if I would enjoy true peace, and act according to what is appointed me. But let crucifixion of the will

be endured, rather than the more terrible consequence of 'Ye have chosen your own ways, and ye shall be filled with your own devices.'

"All sincere professors of Christianity ought to live in the remembrance that they are not at their own disposal, or at liberty to choose their own ways.

"Civilizers should make it an object of vigilant attention to cherish in their pupils a kind care towards dumb animals, and teach them to feel for all that lives. Deprived as animals are of the advantages of their wild state, where they find their own food, Africans want teaching more fully to attend to the wants which are induced in the domesticated state.

"It would be a good practice for persons of all ages and in any season of life, to reflect at the close of each day, as in the presence of the Most High, on their feelings and conduct during the past day, and to present to themselves such enquiries as these:—

"How have I been this day occupied?

"Have I been diligent in the duties of my calling, and watchful with respect to my mind and conduct?

"Have I done anything that I know was wrong, or neglected what was right to be done, and in what have I thus acted amiss?

"Have I spoken or acted unkindly towards any one absent or present?

"Have I kept in remembrance the presence of the Most High, and sought to be redeemed from whatever is inconsistent with His will?

"Although we do not recommend forms of prayer, I believe it would be very consistent with

our principles to present to our children some form of self-enquiry to commit to memory and recur to before they retire to rest in the evening. The following verse is simple, and appears to me very appropriate:

'AN EVENING INQUIRY.

'Did I this morn devoutly pray
For God's assistance through the day?
And did I read His sacred Word,
To make my life therewith accord?
Did I for any purpose try
To hide the truth, or tell a lie?
Was I obedient, humble, mild,
Such as becomes a Christian child?
Did I my thoughts with prudence guide;
Checking ill-humour, anger, pride?
Did I my lips from ought refrain
That might my fellow-creatures pain?
Did I with cheerful patience bear
The little ills we all must share?
To all my duties through the day
Did I a due attention pay?
And did I when the day was o'er
God's watchful care again implore?'

When we awake in the morning, before we leave our rooms, to enter into the cares of the day, let us seek to have the mind directed for help to the Most High, supplicating secretly for strength to fulfil the duties of the day, and for preservation from every wrong thing.

"4th mo. 27th. I enjoyed a few hours alone in reading, and making memoranda on subjects suggested by reading and reflection. A pleasant breeze in the room in which I sat softened the heat of the day, and I was reminded how very grateful is this alleviation of heat, and what a favour it is that these breezes are to be enjoyed in such a climate.

"On our arrival at Jillifree, a neighbouring African town, almost the first sight that presented was the mosque of the Mahomedans, and one of the Sereens at the gate calling on the people to assemble. These assemblies, although the time of meeting is short, are yet so frequent as five times in the day; therefore there must be a degree of zeal in those who are regular in their attendance which casts reflection on the supine habits of many professors of Christianity who suffer ease and self-indulgence to supersede their attendance on acknowledged duties. In this inner part of the temple only a few enter, whilst others bow before the temple with their faces to the ground several times, and appear to be repeating certain prayers or acknowledgments to the supreme Creator, together also with an acknowledgment of their apprehended prophet, Mahomet.

"In the new world, both among the white and black population, there is in the present day much that calls for faithful, dedicated labour. The feelings of my mind for Africans, and descendants of Africans, will not die away, I believe, whilst life remains, whether I ever see the opposite shores of the Atlantic or not.

"The languor of the people here, and their indifference to improvement, arise in part, I apprehend, from their not knowing, and therefore not estimating, superior advantages. People are generally more anxious to retain the enjoyments they possess and can value, than to acquire those of which they have never experienced the benefit; yet let people be led to rise by degrees, and they will then exert themselves to retain the advantages once enjoyed.

"5th mo. 4th. We have just heard of the death of Governor Macarthy, under circumstances deeply distressing. Alas! poor Sierra-Leone, this seems to complete thy present and recent causes of depression! But still the Lord, who is omnipotent reigneth, and He will appoint what is best, though men understand it not!

"I cannot, in present circumstances, feel myself authorized or called upon to act much alone in anything like a public capacity with respect to the European residents, and possibly not anything in a ministerial engagement may be required. Ah! that the standard of truth could be so raised before them as that they might see and feel that Christianity is not a mere nominal profession, but a redemption of the soul from evil, and an introduction to all that is pure and lovely and of good report. Is it right to supplicate that the feet of some rightly exercised messenger might be turned this way? I cannot but desire that it might be so, and the feeling of how much need there is for such messengers, causes an indescribable sadness of heart. How utterly inadequate to the happiness of man is all this world can give, where the arm of Omnipotence is not found to support in the day of trouble, and the refuge which can effectually shelter is unsought for and unknown!

"I feel it necessary to keep in view the salutary injunction, 'Redeem the time:' much may be lost for want of proper dispatch in our manner of going about things, and for want of the right apportioning of time to different purposes.

"6th. Being with the Alcaide of Jillifree and several other persons, I opened to them a little of the feeling that had dwelt on my mind as to the

injury the people of this land are doing to their brethren in selling one another for slaves, and showed them a representation of the manner in which the poor victims of this traffic were carried away in the ships. One of these representations I gave to the Alcaide. We had no interpreter with us, but some of the company understanding a little English we did very well. I heard afterwards that the Alcaide spoke of the sufferings of the poor slaves as very dreadful. I wished to convey, too, that it is the will of our Heavenly Father we should live in peace and love, and in a desire to help and serve one another, and not give way to bitterness of feeling, or hard, unkind conduct towards any. It was a quiet, satisfactory season, and I could not doubt but that an evidence in the minds of others, led them to the acknowledgment of this truth.

"I have felt, and feel now, the want of greater dedication of heart to be prepared for such an instrument of good to the people here as would be desirable. One may pass an hour in what is called civilized society,—among persons whose characters are yet superior to many—and, not feeling strength to give a useful turn to the conversation, we may come away with a spent, vapid feeling, and not be free from a spirit of mourning both for ourselves and others. How much is it to be desired that the standard of truth and righteousness should be always visibly held up wherever the professors of Christianity meet; yet without any forced expressions, or anything in conversation opposed to the real simplicity of Christianity, which appears always what it is.

"How much have we witnessed, in our short residence here, to induce a thoughtful feeling. The

captain of the vessel in which we sailed,—Bowditch, from whom so much was expected,—Ritche, the medical officer of this place,—Adelle, one of the nurses at the hospital, have all departed since our arrival, five months ago. It is not circumstances alone, however impressive, that will give the true sense and feeling of mortality, and of the dangers to which, in a climate like this, Europeans are subject, of early and speedy removal from the present scene of existence. It would be well that this sense should be so present from day to day as to induce the frequent inquiry, how far we are prepared to meet the awful summons to appear before our Judge, to give account of the deeds done in the body.

"13th. In walking about, a few evenings ago, among the huts, I felt much interested with the intelligent countenances of some of the black women, who were of a superior class, and their little babies, too, looked pleasant and attractive; but the poorer sort live in huts so close, and dirty, and comfortless —so unlike what we could desire to see as human habitations, that I much long to see some means adopted for inciting them to improvement in this respect. It is well the climate admits of their being at the door most of the day, yet with such dwellings as they have it is no wonder they suffer much in their health from the want of proper attention to cleanliness.

"How I long to see the languages I have already mentioned cultivated! Let all attempts to instruct the people in letters be accompanied with Christian instruction from the Scriptures of truth, that the power which knowledge gives may be well directed.

"I have felt encouraged this day or two in seeing the progress the girls here have made, both those who learn only Jaloof, and those also who attend to English. What a favour it is that the Scriptures are written in a language so comprehensible and easy. I have been much gratified in hearing a girl, who less than four months ago could scarcely spell words of three letters, now reading, though slowly, and with help in difficult words, from Scripture Lessons, and from the Scripture Selections; so that I quite hope she will be able, with diligent application, to read the Scriptures by herself when we leave her. We find the spelling lessons gain the attention of the pupils from the rhyme, which seems peculiarly agreeable to an African ear. Now that the children have got over the first difficulties in their introduction to letters, they enjoy their lessons, and are reluctant to lay them aside. The school has given me a good opportunity for observation, both with respect to the talents and dispositions of mulattoes and black girls. Of the unfavourable traits in the dispositions of the mulattoes I have taken notice, and I may add, with regard to intelligence, we do not find the black girls in any degree behind the mulatto, or white children, so far as we have had opportunities to judge.

"Near the close of our little meeting to-day, I felt my mind affected with the consciousness that although the Divine Being can only be known to His rational creatures by the revelation of Himself, so far as He is pleased to reveal Himself to them, and there is cause for the humbling inquiry of 'Canst thou by searching find out God?' yet He leaves not Himself without witness of His

power and wisdom in His works, even amongst those of His intelligent creatures, wherever dwelling, who are regarded as the last and the least among the children of men.

"Oh! that some one or two may be found that can feel it their charge to prosecute the writing of the native languages, and turn their attention to preparing translations in them, and early lessons for the children, and intelligible, easy lessons, also, for others! There is much to be done; and in the prospect of what is to be done here I feel sometimes as though the time of returning, if life be spared, is yet undefined. May I be enabled to see clearly when to go, and when to forbear, be it earlier or later!

"5th mo. 14th. Notwithstanding what I have so often expressed with regard to the failure of health in this climate being often attributable to circumstances connected with a new settlement, and the lack of those domestic accommodations we have in England, rather than to the climate itself, I cannot forbear to acknowledge that there is much in the climate that is trying to European constitutions, and am ready to think that Africa must and will be improved and civilized without many Europeans settling here, and that all we can do in England to promote their advancement in what is for their present and future good should be done. May it not, with this view, be desirable to encourage Africans to trade for themselves, as well as to cultivate the soil, still pressing on them the importance of promoting school instruction.

"In looking, last evening, over some lists of words I had taken down in Sierra-Leone of the Fantee and Timanee, and feeling interested in

tracing their sounds, a thought presented itself that if I had ability and memory to prosecute this object as I could wish, my interest in the cause might lead me off from other duties. I never expected to do much more than prepare a simple and solid foundation, and, after a few months' trial at this place, and such further opportunities as may be permitted me, I trust that others may be found to make its prosecution more like a sole object than in present circumstances would be possible for me.

"In sweeping out my little room, the care of which depends on myself, I felt quiet and settled: yet last evening I retired under feelings of depression, from a sense of the precariousness of life and health in this climate, and from having experienced, much of the time since returning from Sierra-Leone, a relaxation of strength, which makes me unequal to much fatigue: and it is impossible, I think, to avoid being tired with what must be done, when unable, as we are, to obtain the help wanted from domestics. My dear friend A. T. takes the greater part of the exercise, both in the school and house, and her health is extraordinary, which is a great favour, and her spirits are good, which is a comfort to me as well as cheering. My mind is painfully sensible that there is much in this land that is out of the Divine harmony; yet there seems but little opening at present to convey what is felt. Sometimes we feel a little openness for free conversation on the difficulties of those who would wish to do good here, when conversing with a very few of the European residents; but there are among Europeans those who appear unconcerned to enter the Redeemer's

kingdom themselves, and present, by their example, a stone of stumbling in the way of others.

"Oh! that Christian labourers from our part of the vineyard might be turned toward this land! With respect to the climate and the counteraction of its unfavourable effects, I thought yesterday that it might be of advantage to change the dress for something a little warmer, mostly about four o'clock in the afternoon, at least during the prevalence of the high winds. Often when we have had great heat in the day, the state of the atmosphere in the evening is so changed, and the winds so cold, as to cause considerable pain to many persons in the head and teeth, and yet they cannot well bear to have the air excluded by shutting all the windows and doors. The range of the thermometer is said to be wider here than at Sierra-Leone; sometimes a variation of thirty degrees in the course of a few hours.

"With respect to both this island and Sierra-Leone, I could not, I think, on mature consideration, recommend that any establishment should be formed, either here or there, unless Friends felt it their duty to offer themselves as agents for such establishments.

"Although I do feel there is much cause to be thankful for the past, and gratefully to hope and trust for the future, yet sometimes the desire to see my near relations again is so strong, and the attraction homeward so great, that the thought of continuing in Africa without some definite time to look to for returning seems almost more than my nature can bear. One day, when my mind was under conflict, I opened that part of one of the Epistles of Paul wherein he had the promise of

grace sufficient, and it felt comforting to me. Let me not desire to choose for myself; but to remain quietly, and pursue the object for which I came with diligence until, if life be spared, the way may appear quite open for going home.

"18th. Was called away when about to have expressed the sense of gratitude I feel to owe to those dear friends in England, and about London particularly, who have, from the time of my wish for native schools in Africa being first known to them, kindly united with the view, and promoted its accomplishment. This gratitude may I ever feel while life remains, and may I be ever willing, so far as it can be done consistently with other duties, to answer their kind confidence in me with regard to this cause by every attention to its furtherance, whether here or in England.

"And now, to come to a subject which has unexpectedly arisen on my mind since I last wrote,—the thought of returning home soon, to report our progress, and the results of our observations thus far, with the view of returning to Africa, should life and health be given, and the way appear open for it. In my present relaxed state of health, I feel afraid of calculating too decidedly upon any thing, yet am not aware that my health has been of much weight with me, in regard to the view of returning to England. If I go I believe it will be from the apprehension that the way is opened homeward, and that the cause for which I came out may be better served by my returning now than by continuing another season. There is much to converse about relative to African concerns, which can be more efficiently done when together than by writing, should we be favoured to arrive

safely in England. Here we are too often led to use the qualifying expressions, 'if we live,' and there is cause for it, although I have heard it boastingly remarked, that it is best to take little notice of the number of deaths; and that one year, though half the Europeans in the Gambia died yet nobody noticed it. This is assuredly an extreme in the report of indifference, yet it is certainly true, that the frequency of removals by death, has not generally the effect of leading the survivors to a salutary feeling of the precariousness of life.

How I long that the people of Sierra-Leone should have some efficient instruction in agriculture. This is an art despised by some; and plans of civilization, in which this is much dwelt upon, are rejected as ineffectual; but experience has proved in Sierra-Leone, and will still prove, that the want of attention to this department cannot easily be supplied by instruction of other kinds, since industry is the foundation of good order, and agriculture the chief source of industry.

"In an account which I have read of one of the Church of England schools, it is remarked, that a pause takes place at a certain time, I think before leaving, and the children are recommended to reflect on the mercies of God, and on their own faults; and the testimony borne to the efficacy of this practice is striking. It was remarked that nothing had been so effectual as a means towards leading them to acknowledge what they had done wrong, and to receive any favourable impression on their minds, (or language to this effect.)

"Whoever may come out in any society as Mis-

sionaries or teachers, whether here or at Sierra-Leone, had need to guard against assimilating too much in habit or sentiment with other European residents, who having come out with different objects in view, cannot be expected always to have at heart the good of the people, as a missionary or teacher ought to have. It has been remarked to me by an observer here, that instead of the Missionaries bringing over the merchants to their views, the merchants rather bring the missionaries over to theirs, and induce them to conclude that little or nothing *can* be done for Africa. It was yet his own belief that *much* might be done by the use of right means of improvement. I do not think the missionaries have come to a conclusion quite so discouraging as that he has supposed; although I have been afraid they have sometimes been too much inclined to look on the discouraging side as to what good may be done.

"How much do I wish that the people in Sierra-Leone, and here also, may be led into a gentle, patient method of instructing the Africans, in what they have to learn of domestic and mechanical labour. This would be much more effectual to good than the high tones and repelling manner which are too often used: and they might thus be led off from those habits of indolence and carelessness that are so much complained of. Yet we ought not to desire people to work as many hours at laborious occupation in Africa, as they can easily do in a cooler climate.

"I am, from repeated observation, confirmed in the principle of orthography we have chosen for the reduction of some of the African languages. Several of those from whose dictation I have writ-

ten, have expressed their surprise at the correctness with which the words were immediately read.

"There is one circumstance I intended to mention respecting the Alcaide and his Mahomedan friends who were with him. They refused refreshment because it is the month of their fast, in which they do not eat or drink through the day, until the sun is gone down, nor even before its rising in the morning.

"I mentioned it to the Alcaide that our friends had sent out a plough to cut up the land very quickly, so as to prepare it for sowing corn. He seemed pleased with the idea, and said it was very good. The women in his town do the field-work; and we were told when there, that on returning from a hard day's work, it was their habit to fall down on their knees before their husbands, and thank them for their day's work. I cannot form a high estimate of this humiliation, as to its effect on the mind of either the woman or the man. How much more grateful is the generous and free communication of mutual kindness, service, and affection in intelligent and well-instructed families, where the husband is the heart's friend to his wife, and the wife the beloved companion to her husband.

"I have much cause to be happy and thankful in being permitted to act in the service of others, although, may be, as to earthly treasure, ranked with the widow who had but two mites. The subject of regret is a want of a more prompt dedication, and a more lively sense of duty to lead me from day to day.

"21st. A. T. and I walked on the beach last evening, and I reaped advantage from it, in a

sound and refreshing sleep. I would recommend those who may follow us to do this frequently. I believe it would have been better for me to have done so, but circumstances have seemed so pressing, and my time so much taken up, that I have very seldom walked for the mere advantage of the walk. I would also advise all to avoid any difficult engagement afterwards, or entering into subjects that require much thought, or cause anxiety. My greatest disadvantage, as to health, arises from want of sleep, which often causes a feeling of relaxation on first rising, when the strength should seem to be most recruited. A walk alone is a time for quiet meditation; and if in company, we may either converse or think; and it is not designed that our evenings should be spent in exertions always on the stretch.

"22nd. I was one day greatly embarrassed on finding that Sandanee, when desired to obtain a man to white-wash his house, had brought one who was a slave, and suffered him to begin his work, although, when I heard of his being a slave, I had said that he should not be employed, since I was determined not to acknowledge a man's claim to property in another, by paying a part of the wages of a slave to his master. After some difficulty the master at length consented that the man should receive the whole of the wages, the piece of work being but small.

"The Alcaide appears quite favourable to R. Smith and J. Thompson, and disposed to supply them with more land as soon as they may want it. He is pleased with a well they have had dug, and with the improved method of drawing the water, and wishes for similar accommodations for himself.

A sledge has been made for bringing up a large barrel of water to the house, and the horse trained to draw it, which will be a great advantage. The Alcaide wishes to see the plough used, which cannot be done until some rain has fallen, on account of the hardness of the ground.

"On the 24th of 6th mo. A. J. and I left Bathurst for Birkow.[1] On reaching the beach we saw a great number of children, and some grown people, fishing in a large pool. They looked cheerful and friendly towards us. One middle-aged man, with an agreeable countenance, was standing with a long wand in his hand, and a few children around him. He could speak a little English, and said to me, 'Soon you and I be friends; soon you know me, soon I know you.' He informed me he taught the children Arabic. I do not know what may be the proficiency of his scholars, but am disappointed in the hope of finding people able to understand the Arabic of the 'word to the children of Africa,' although they can read it with apparent ease and fluency. Several have been asked to translate a few words only into Mandingo, and cannot do it. Since we came to St. Mary's, the Alcaide, and a learned teacher from a distance, have been asked to translate what they had read into Mandingo; they replied, it was too difficult. Is not this owing to the manner of teaching Arabic, which is as a dead language, and they teach it, so far as I can understand, without any translation, into the language spoken by the pupils.

[1] Most of the pupils would after that time have the advantage of instruction in a girls' school, now opened by the wife of a Methodist missionary lately arrived in the Gambia.

"I feel fully satisfied of the importance of cultivating the native languages of Africa, if we could do the people good, and of making their own languages the medium, where we wish them to acquire English, that I feel surprised when I hear any proposal to supersede the native languages of Africa by the English, through the medium of English books alone. The inefficacy of this system of instruction, after years of trial at Sierra-Leone, is enough to convince one without other proof, of the necessity of adopting another system, and the trial that was made for more than a century in the Gaelic schools, to teach English by English books alone, whilst the children daily conversed in a different language, and in that only, just proved that they could learn to read and repeat English in this way, but yet without being able at all to understand the words they were thus reading and repeating.

"In our evening reading, after another portion of Scripture had been read, I opened at the forty-sixth Psalm, 'God is our refuge and strength,' &c. The whole Psalm felt peculiarly solemn and impressive.

"25th. Our evening meeting this day felt to me very impressive, and also in the silence after reading. A sense of divine goodness was extended that was greatly humbling, and to my mind accompanied with awfulness. Oh! that the members of this establishment may be brought to dwell under the feeling of life. It is in this that the best authority may be maintained, and kindness and good-will toward all preserved. The gathered solid feeling which acknowledges the controlling sense of the presence of the Most High, and our

responsibility to Him, is assuredly a source of solid enjoyment in families, as well as a means of supporting the right authority, beyond many laws and outward regulations and restrictions, which yet in themselves may be necessary, and of real value in certain circumstances.

"Mahmadee wishes to marry previous to the rains, and J. T. is going to Perang to give his advice about the house his friends propose to build for him, and also to look at the land which they have offered him for cultivation. The inhabitants much wish for a school when Mahmadee goes to live among them.

"28th. My mind is much attracted towards England, and to some duties there. And I am thankful that the way appears as open to return as ever it was to visit these shores. We hear that several vessels are likely to sail in about a month. A. and J. Thompson think it best to return with me, and R. Smith, although he remains, informs us, he continues to feel unity with our purpose.

"30th. The time of our reading with the family was longer than usual this morning, and there appeared an openness in some of the young people to receive what was read.

"I omitted to mention a large assembly of Mandingoes, who collected under the great palaver-tree, which is within sight of our house, to a festival meeting, according to their Mahomedan profession, now that the great fast is ended. One man, a stranger from a distance, addressed them for a long time as they sat on the ground, and sometimes all united in a sort of musical tone in concert, apparently assenting to what was said.

Sometimes they bowed down with their faces to the ground, and sometimes a great number were looking about, either not much attending to what was said, or but little impressed by it. The women sat separately from the men, and were much fewer in number. There was a great number of children, of various ages, standing about on the outside, and engaged in what they pleased, without attending to what was said, and several mothers with infants were among them. In the evening, the teacher, accompanied by the Alcaide, paid us a visit; the chief object of which, we were informed, was to receive a small present, of which we did not wish to disappoint them.

"31st. Our third conference was held this day. It was not until this morning, that the subject of our return to England was brought on the minute-book. The conclusion to leave felt satisfactory to all. Several arrangements will require attention previous to our departure, in order that R. S. may have the requisite helpers for the management of the land, and the care of the house.

"6th mo. 13th. This day a school was opened for boys and girls at the Cape. Twenty scholars entered with apparent interest and docility into the system of instruction provided for them, in Mandingo lessons. It felt grateful and pleasant thus to enter upon the instruction of these children, which I think I could gladly have continued, but for the fixed apprehension that duty calls me at present to England. The children of the Alcaide were sent. Some parents came, and seemed pleased to hear their own language from the printed lessons. At the close of the school-time, I told the children a little of what I apprehended

to be the leading object of instruction, that they might learn to be good, and that I much wished to hear of their being attentive and obedient to their parents, and diligent and willing in doing any little work they might appoint to them.

CHAPTER X.

Returns to England—Death of John Thompson on the Passage—Death of Richard Smith—Visits the Poor in St. Giles's.

As a break of several months now occurs in the journal of our precious mother, perhaps it may be supplied by an extract from a letter, written soon after her return to England, dated 8th mo. 13th, 1824, in which she gives some particulars of the voyage and the affecting event of the death of her kind companion and friend John Thompson.[1]

"The subject of a part of our company returning this summer to England, having come under consideration, and some circumstances relative to the further prosecution of our concern, rendering it, in our apprehension, a measure almost unavoidable, it was finally concluded, as satisfactory to all, that J. and A. Thompson and myself should return, and R. Smith, not having any other view than that of remaining, we arranged our concerns for leaving R. S. at the house occupied at the Cape, and took places in a brig about to sail for England.

When about to embark, our friend R. Smith having accompanied us from the Cape to Bathurst, we there held together our last conference. In this meeting a sense of the overshadowing power

[1] For some particulars of the character of John Thompson see an extract from another letter, APPENDIX A.

of Divine goodness rested on our spirits, and called forth I trust, in each of us, a grateful acknowledgment to Divine Providence for many favours received since our landing on these shores. I felt that I could now leave the coast in peace, although not with the apprehension that this would be a final farewell.

"On the 24th we embarked apparently in good health. A. T. remarked that she had had better health in Africa than at home, and that she never saw her brother look better than at present. What were his thoughts at that moment I do not know, but the last passage in his journal, written a few days before he left Africa, expressed that although he was looking towards home, and to the enjoyment of meeting his family and friends, yet, considering the uncertainty of time, and the wide expanse of waters between, he could not but feel it uncertain whether he should meet them again.

"On the first night after we had embarked, finding himself greatly affected by the heat in the cabin, he went upon deck about two in the morning, and slept there for several hours. He was struck with cold, and came down in the morning complaining of chill and pain in his limbs. During the day he exerted himself in settling several things about the cabin, which was much crowded, and in the evening appeared much better. In a few days, however, decided marks of fever appeared. We had not any medical officer on board, but our dear friend had the kind care and attention of the captain and some others, both as regards medical attention, and in other respects. The fever was evidently of the inflammatory kind, and the symptoms, though decided, were not compli-

cated. The medicine taken appeared to answer for the time, but the fever returned from day to day, and was not subdued. Our dear friend appeared sensible of the critical nature of his disorder, and his mind was very susceptible and tender. He sometimes asked his sister or me to read the Scriptures to him, and would then inquire of me if I had anything on my mind to say to him.

"My hopes of his future usefulness had been so excited, both in the time of health, and now even in his sickness, that it felt hard to relinquish the thought of his recovery. I could not doubt that it would be well with him if called away in this sickness, yet sometimes, when alone and contemplating the prospect of a separation while on the great deep, the view was to nature very awful and almost appalling. Still was my heart sensible that the Most High, who is infinite in wisdom, in knowledge, and in goodness, often carries forward his designs of mercy by means which we cannot fathom. In speaking to my dear friend J. T. on this subject, he assented with sweetness and feeling to the expression of a belief, that our deepest afflictions are often, through the direction of infinite goodness, made our greatest blessings. I did not inquire whether he looked for recovery or not, but had his sickness been such as to preclude any communication of his feelings, I could not have doubted, from the state of mind evinced before, and in his sickness, that Divine love was near him, and the refining influence of the Redeemer's power, preparing him for a better habitation.

"The support that was mercifully extended to his beloved sister and to myself in the awful moment of departure—the precious feeling of peace

which accompanied, and the Divine consolation which covered our minds, as a light dispersing all darkness, when we sat beside the remains of our much-endeared friend about to be committed to the great deep,—these unmerited favours will I trust be held in grateful and humbling remembrance; and, oh! that the feeling may be kept alive, which was then so sensibly present, that the life that now is, is but a little portion of the term of existence, and that we ought ever to live and act under the remembrance that this is not our rest. In thus living and thus acting, our social affections and every authorized enjoyment would be heightened, and not diminished. The acknowledgment of God in all our ways, would lead us to desire always that He should direct our steps; and feeling also that we hold our friends, and our all, only at His disposal, we should be the more watchful against every disposition or action, that was in any degree unguarded or unkind, and be solicitous for the present and everlasting happiness of those with whom we may, in any degree, be concerned."

In peace and safety my dear mother and A. Thompson reached England the beginning of 8th month. But a few weeks had elapsed after their return before they received the melancholy intelligence of the death of Richard Smith. The removal of this pious and devoted individual, who from a sense of duty had given himself up to assist in the prosecution of the work of African instruction, was a severe blow to the undertaking; and with it closed the attempt to prosecute this work of Christian love on the coast of Africa which he was so successfully promoting. Some particulars of this painful event were received in a letter from a mer-

chant residing at Bathurst, and appear in the APPENDIX B.

The 10th of 1st mo., 1825, she writes: "How great cause have I to be thankful:—my life and health preserved for manifested duties—my sight prepared for the prosecution of an object of deep interest now before me, and for various duties and engagements, in which the possession of the blessing of sight must be peculiarly wanted. Oh! may I gratefully and diligently use these advantages and favours, whilst they are permitted to be enjoyed. How much more heavy would be the loss of these than the lack of wealth for the prosecution of good purposes; this may, I trust, be obtained, as it may be needed, by the combination of many in a good cause.

"I have had trials, and may yet have: in one, lately, that was of a nature solely connected with religious concerns, I was ready to say, as on some former occasions, How shall deliverance be wrought? Yet, without any outward agency or communication since with any individual, my most merciful Father has, I trust, himself spoken peace and deliverance, in calling my attention to deeply interesting duties, and giving me to feel how much cause I have humbly and gratefully to acknowledge His goodness in guiding my path into the way of peace, and supporting me when the billows seemed ready to overwhelm with dismay.

"What a favour it is to feel that peace with all men (so far as I know) is the clothing of my spirit, and no impediment from that quarter fetters my mind. I believe the docility of the child should be the habit of feeling with me. Oh! that the watchfulness which solicitously guards against

whatever might tend to wound the best life, might daily be the state to which I should seek to attain!

"My mind has this morning been led in affectionate and sweet remembrance of my dear friends at Tottenham and Newington, and in grateful recollection of their kindness in days that are past. I trust we may yet again be permitted to meet, and in peace and love unite in future duties for the good of society both far and near.

"Manchester, 2nd mo. 4th. Some Jaloof sentences occur to my remembrance so familiarly that I think, if I were among the natives, I should be more disposed to speak their language to them, when I could, than when there last year, and not to mind the objections of the Europeans against perpetuating this language, which they wish to supersede, if possible, in St. Mary's by the English. I feel that I have been deficient in many things; and am prepared, I think, to learn that others as well as myself expect more efficient attention from me, in that department of the African cause in which I have engaged.

"Should we form again a family in Africa, I think we might have our own meeting for worship at seven in the morning, and a meeting at eleven in which the Scriptures, pious biography, &c., might be read, and time for quiet feeling given. In the evening, a meeting for religious instruction, adapted to the children, in which some questioning of the children in what they hear might be practised.

"I have much temptation at times to depressed feeling, from several causes and considerations; but it enervates the mind, and I seem to lose men-

tal strength when it is given way to; and I believe a conflict should be maintained against it.

"11th. I am told by a Methodist preacher, who has had much opportunity of seeing and judging about Sunday-schools, that the best conducted one he had ever seen, was one in which the Methodists and Friends had each a part in the care of the school. The one supported by Friends and Methodists at Ackworth was, I thought, a very agreeable school, and there was something of life and order in the management of it that was refreshing. Habits of diligent attention to cleanliness and order are very salutary, and should, if possible, accompany all school-establishments. They are salutary everywhere, and should, doubtless, be a point of great attention in education.

"I have been thinking often, within these few days, that we as a society possessing, as many do, great accommodations at home, have need to guard carefully against that indulgence of ease, which might disincline to arduous and self-denying labour on behalf of the poor, and for the spread of religious improvement. Oh! that we may be enabled to keep guard against this relaxation, and show gratitude to Him from whom we have received so many favours, both spiritual and temporal, by a devoted application to the welfare and improvement of others, as instruments in the hand of Him who calls us to His vineyard, and imparts the power to labour rightly in it, whether in the lesser or the larger departments.

"It is at times difficult,—yet I trust it will not be found impossible,—for me to look to a longer continuance in having no employment in which to obtain an income for my own support. Perhaps

this may still be some years distant, and, if it should, may I be enabled willingly to pursue the path marked out for other duties, and these three in particular—African translations, religious education in Ireland, and the promotion of a society, in this country and elsewhere, for Christian improvement, by friendly communication on such concerns as are interesting not only to the welfare of the poor, but to the happiness and well-being of every class in society. This communication, to be truly effectual should originate in that Christian feeling which leads invariably, in all classes and professions, to the love of God and the love of man.

"19th. At Liverpool, where I entered with much interest into conversation with J. C. on the state of the south and west of Ireland. I do greatly desire that the different classes of people in that country, would be more patient with each other. I cannot but think that if even the Roman Catholics were to be patiently met, and their objections to the present system of public education considered, some method might be found by which a religious education might be given to children, and at the same time their objections to the Scriptures at large being put into the hands of the children might be allowed. They do not object to all Scripture lessons. I have seen selections from the Scriptures in some of their schools, and I cannot but believe that it may be found possible to introduce a system of religious instruction agreeable to each party, Protestant and Catholic, and to admit, also, the New Testament into the schools, in both the Protestant and Catholic versions. Many even of the Roman Catholics, I doubt not, feel the want of

a more general attention to religious instruction in schools; and if I were soon to meet them in their own land, it would, I believe, be one very interesting object of my engagements there to seek to propose a system of school-instruction on the broad basis of Christianity, so that all might unite, of whatsoever denomination they might be.

"27th. In the preparative meeting, a fresh feeling arose of the value of our Christian testimonies, and the desirableness of their being faithfully and in Christian feeling supported by us as a society; and a belief was renewedly raised that many would come to the acknowledgment of these testimonies, in various parts of the world, if we, as instruments, be faithful in their support, and in spreading the knowledge of those principles on which they are grounded.

"3rd mo. 1st. Spent the evening with a dear friend. We conversed on the different directions of benevolence, and agreed in the belief that there was great deficiency in the result of measures in which only the outward condition of the people was the subject of sympathy and care, and their minds left unattended to. I renewed the remembrance of Dr. Chalmers's suggestions on the necessity for the localizing system, to bring the lowest and most neglected of the people into view.

"I have believed, within these few days, that it will not be sufficient to seek occasional opportunities only of retirement; but that I must not omit to devote a short season to silent feeling, wherever I am, before retiring to rest, and also before leaving my room to engage in the concerns of the day. I have been sometimes ready to conclude that the last moments of our evenings were

not the best for such an engagement; but it does not feel right for me to retire without directing some of my latest thoughts to Him on whom we depend for life, and breath, and being, and for every blessing.

"5th. With regard to infant-schools it will be very important, if the dear little children can be instructed how to teach and how to learn, since in all situations in society I think there must be something for each individual to do, both in teaching and learning; and if these children can, from their early infancy, be led to cherish the right feeling in these engagements, to instruct with gentleness, and to learn with docility and diligence, how valuable, both to their own peace and improvement, and to their connexions, and all with whom they are concerned, would be this habit of feeling and these acquisitions or attainments!

"17th. If we would have the prevalence of Divine power in our religious meetings we must be concerned also out of meeting to bow in spirit before Him who made heaven and earth.

"My path is encompassed with some trials of faith and patience; yet these must, I believe, be for the present silently submitted to, without any attempt to avoid them by efforts of my own.

"If the heart be engaged to seek after good, let not feelings of depression sink the mind too low. Never despair! He who has power to sustain will often restore consolation, and at seasons even joy after sorrow, and after a time of trial introduce to unexpected deliverance. It seems now desirable to keep, as it were, in my tent as much as may be, for a season, and wait for guidance. How greatly do I need the renovating power from day to day!

There is an awfulness in the path before me, and I feel the critical nature of several concerns that cannot fail deeply to engage me at present; and I feel too that, unless Divine power shall be mercifully extended for my help and support, I must sink under a sense of weakness and insufficiency; yet let me hope and trust in Him who 'ever liveth and changeth not.'

"There is need to guard, in our intercourse with each other, lest the eye be too much outward, and we lose that sense of the Divine presence, which should chasten all our thoughts, and keep our actions and our words simple and direct, as they would be if the heart were imbued with the feeling of His presence.

"London, 6th mo. 26th. After returning from meeting, a dear friend sat down with us (Dr. S.) and read the 40th chapter of Isaiah, which he said had been much before his mind on the day before. He with much sweetness and feeling expressed to us some subjects which he said often engaged his attention on the evening of the Sabbath-day:—the remembrance of the many Christian congregations assembled for the worship of their Heavenly Father,—the number of pious persons in different parts of the world, who were feeling for each other, and desiring the enlargement of the Redeemer's kingdom. His expressions I have not, perhaps, exactly written; but they conveyed this feeling, and my mind was humbled, and enlarged in desire that the sincere in heart, of every name, might be led more and more openly to engage in the labours of love which are directed to the hearts and minds of the people, and for which I cannot doubt but a qualification would be given, if the prevalence of

the power of Christ in our own minds were sought for before and above all things.

"27th. On the way between Tottenham and London the impressive language of the 40th of Isaiah (particularly the five first verses) was brought powerfully before me. The great sacrifice by which comfort is brought to the Lord's people, and through which the warfare must be accomplished, and the iniquity forgiven,—and through the influence of which every valley shall be exalted, and the mountains and the hills made low, the depressed spirit raised in Him,—the lofty reduced and brought down by his all-conquering power,—and 'the glory of the Lord shall be revealed, and all flesh see it together.'

"Our African concerns are in a very critical state at present, although the interest has greatly spread; but with all this spreading of the interest, there are serious difficulties to contend with, and the cry of my heart is, 'If the Lord help us not, vain is the help of man.' Oh! that the hearts of those engaged in this cause may be imbued with a feeling of their dependence on him for right guidance, both in regard to how and when we may move, and in what disposition of mind. 'Except the Lord build the house, they labour in vain that build it. Except the Lord keep the city, the watchman waketh but in vain.'

"30th. Awoke in the night in some feeling of peace and satisfaction, in having opened my views on the subject of our African concerns to the friends more immediately engaged in the cause; yet still my mind dwelt under a sense of suffering, whilst I sought to trace the cause of some depressed feelings, which have much accompanied

me of late. A feeling of the claims of Christianity, and a view of the purity and excellency that a full submission to its influence would yield, accompanied with the sense of the short-comings of myself and others professing its sacred doctrines, is painfully alive. Still I may acknowledge much that is very beautiful and excellent in many characters, who even have not attained to that perfection, which is the Christian standard. I have been, and am so circumstanced, as to be within the sphere of engagements of deep interest, and of very extensive concern; and having to take a part in some such engagements involves me in deep responsibility, and often great thoughtfulness. I am led also to the consideration of the state of things in society, both at home and abroad. The miseries and sins in some parts of the British metropolis,—the conflicting feeling and various difficulties in Ireland,—the slavery and degradation of poor Africa,—and the affecting state of things in the New World, both as regards the coloured population, and those who should ere this have been, to a wide extent, their instructors in Christian truth: a state of things altogether, which cannot be contemplated without feeling that there is much out of the Divine harmony. In past days I have rejoiced in the arising and spreading of light, but I knew not then the extent of the darkness.

"Whether my time be longer or shorter in this present scene, it appears my duty and calling to seek after a spirit of watchfulness unto prayer.

"A little hope was raised in meeting to-day, in the remembrance dwelling on my mind of that language of the Psalmist, 'Hope thou in God, for I shall yet praise Him, who is the health of

my countenance, and my God :' yet of late little of consolation has been known, as in days past, whether in or out of meetings. My own want of fidelity and attention to duty is yet more to be mourned than even this, and is probably the greatest cause of what has been suffered. I minute these things I know against myself, but shall not be satisfied if I act otherwise. If I live, I may compare this with some future day, and more fully see how it has been with me.

" 7th mo. 2nd. We, as a society, have to guard against assimilating with what is not consistent with our principles, and especially where, in a state of affluence, people of different societies may almost insensibly be led to depart from real simplicity in their manner of living, when answering what they conceive to be the claims of hospitality and kind intercourse with each other. How much need is there to guard in this quarter, or rather, seek *to be guarded* by a higher influence ; and to watch, lest the love of popularity, or of the praise of men, mix itself so with the feelings of Christian sympathy, as to prevent the good, to its full extent, that might be done, were the mind kept in its true direction. But danger does not preclude duty. Friends and others of different professions, unite in civil concerns, in trade and commerce. They have dangers to encounter here, but they go on. And shall not the claims of benevolence induce them also to venture on the course in which there may be unavoidably attendant danger, but not unconquerable difficulties ? Persons of different professions may yet be united in the bonds of Christian love, and may help and strengthen one another. Let us propose such a union : let us seek

to do good to the bodies and minds of our fellow-creatures, if so it may be permitted us: let us follow our Redeemer whithersoever He will lead us, and influenced by His heavenly power, go about doing good. Let us form plans of benevolence and of social care, and of brotherly intercourse for good, that shall engage the attention of various classes in larger or more limited spheres, each according to their ability and inclination; as minor instructors in voluntary schools,—as visitors of districts for the loan of approved tracts,—as visitors of the sick, of hospitals, or in whatever way social duties shall call their attention; whilst others guide the helm in the various local institutions connected with the concern. The present is a season of close exercise and conflict in various institutions, but truth and love will spread, and eventually prevail; conciliation, without compromise, should be the order of the day.

"I feel that as Friends, we have a part to take in Christian love towards society at large, beyond what we have yet done in the promotion of truth and righteousness on the earth, by the spreading of those principles which are professed by us as a society.

"16th. Again I am compelled to acknowledge that gratitude and praise ought to be the clothing of my mind, for the abundant goodness of God in directing my path so as to permit the occupation of time and thought for engagements that may conduce to the relief of suffering, and the real happiness of society. There may have been various causes for the feeling of depression which so much accompanied my mind of late, such indeed at seasons as I can scarcely remember to

have ever felt before. I have myself to blame I doubt not for much of this depression, apprehending that such an extreme would not have been felt, had I not given way to a relaxed manner of appropriating my time, and thus being behind with my purposes and employments, and giving way also to a backwardness to engage in the retirements which are, I believe, greatly conducive, through Infinite Goodness, to the renewal of spiritual strength; and thus I have awoke morning after morning under the power of anxiety and depression, and felt almost unfit to encounter any engagement requiring clearness of view and close thought. I have been ready to enquire, Is there no way for me here? Is all, as it were, fading before my view, because it is right to leave all, and again to visit Africa? This I thought I could willingly do for peace, could it be clearly seen by myself and by others, that it is really required. And it seemed as though the mere application to languages, or the deprivations, and even dangers of the sea, might be willingly encountered, rather than the feeling of depression and unfitness for mental engagements, under which I suffered. I felt not only prone to indolence from this state of mind, but also at times to an irritability of temper that distressed me: but Infinite Goodness can enable us to overcome all things, if He direct and strengthen for the warfare. My mind is now much relieved, and I have had, even amidst the recent suffering, repeated proofs that He mercifully cared for me, although unworthy; and such has been the feeling of humiliation in my mind, that I thought I could gladly engage in even very difficult and laborious offices, either in

England or in Africa, if I might but be permitted mercifully to witness, as I apprehended had been witnessed sensibly in days past, a state of reconciliation, reliance, and peace.

"How great is the privilege which I have enjoyed, and hope still to enjoy, of leisure to attend to suggestions for the good of others, whether arising in my own mind, or by the conversations of friends; and it is a duty to take care, whatever my outward situation may be, to retain, if possible, this great privilege, and to use it rightly.

"How thankful ought I to be, in not only being permitted to act as an agent in the reduction of languages, but allowed also to extend the desire and the effort for improvement in other directions, as the way may open for it; and that kind, judicious, and feeling friends are led to desire that I should enjoy this liberty and exercise it. How difficult in prospect did my path appear, when, three years ago, my mind was led towards a visit to Ireland, and yet how wonderfully was the way laid open for that visit, and how mercifully was I borne through the deep conflicts that awaited me there, feeble as I was, and unworthy of the favour extended to me! Have I not now of late been permitted to experience a state, like that described to have been poor Peter's lot in the time of trial; 'Satan hath desired to have you, that he might sift you as wheat.' Ah! how great the mercy interposing; 'I have prayed (the Father) that thy faith fail not.' Let me then not shrink from any remaining suffering, but be thankful for recent preservation through what has been felt; and may I be enabled to 'trust in the Lord for ever,' feeling that however limited may be our own powers by

nature, 'in the Lord Jehovah is everlasting strength.' I have felt constrained to confess the low degree of the exercise of faith, though never, I am disposed to hope, quite out of exercise; but I have felt compelled to confess how unworthily mine has been limited in its views in this respect, and confessing my desert of suffering, have been led to petition for forgiveness in and through an ever-compassionate Saviour, who 'has borne our griefs and carried our sorrows,' and by whose 'stripes' His unworthy disciples are mercifully brought to know themselves 'healed.' Never may this day of humiliation be lost to my remembrance, but ever in its recollection excite the feeling of gratitude and praise for every dispensation, whatever it be, which shall bring to a deeper sense of infinite and unmerited mercy. Should trials yet await me, may I be enabled humbly to feel that I have received many and unmerited favours, and ought to submit without complaining, to what may be against my natural will, or even greatly opposed to it. And, if favours should still be conferred, though undeserved, may all lead my heart to humble adoration of the giver of every good; feeling that He is 'good in his gifts—supremely good—nor less so when He denies.' Even crosses in His sovereign hand are blessings in disguise.

"At the funeral of a friend my mind was under weighty impression of the necessity of cherishing a deeply reverential feeling before the Most High, who made heaven and earth, the seas, and the fountains of water, and who, infinite in holiness, can only be worshipped in spirit and in truth.

"7th mo. 12th. I have felt an apprehension lately, that some attempts to do good amongst the very

lowest of the people in the district of St. Giles are required of me, and yet I see difficulties, not a few, in the way, unless there can be some opening for the employment of the most forlorn and destitute.

"May the hours be rightly employed: 'time is than gold more sacred.' I do not know when the sense of its preciousness was more fully before me.

"23rd. May I be enabled to acknowledge the goodness of Divine Providence in all His appointments. May my heart be ever kept from every feeling inconsistent with gentleness and love; and may I be diligently bent, from day to day, on the right occupation of the precious gift of time. I have been ready to fear, lest there was something either negligent or unskilful in my arrangements, when I possessed a home, which prevented me from gaining what might have been nearer independence; but I may also remember, that even before entering upon the school, I felt a check against giving up the whole of my time to occupations that would prevent my attendance on the poor, and that this check always continued; and that subsequent failure of health, after being too much engaged, threw me necessarily more into quiet, mental occupations, which it appeared my indispensable duty to pursue.

"24th. A grievous conflict of mind in the fear, that should a provision be made for me, independent of my own exertions, there might be some painful fetter to my mind. This was the first day of the week: had my view been more fully engaged in things eternal, a part of this suffering might perhaps have been avoided, but it seemed the time to think and speak of it with a dear and

valued friend, who can feel with me, and yet advises that I should leave it, and consider, whether I would not recommend to another to act as he now recommends me, and to think whether it is not best to agree to an arrangement, that shall leave me at liberty for such a sphere of usefulness as might in that way be open to me.

"'I feel for the poor, but what do I do for them?' was the impressive query of a young girl, who afterwards acted to excellent purpose, as well as felt an affecting sympathy. 'What do I do for them?' should be urged on all who profess to feel as Christians for the wants and the sufferings, the sins and the sorrows of that mass of society, who, whether from misconduct or unfavourable circumstances, or both, are dwelling in a land of plenty, but suffering poverty and want, and in a country abounding with means of instruction, yet a prey to ignorance, and the victims of temptation to crime, and suffering under its punishment. We want that Christian institution in action, that will go deeply and fully into the state of the poor, and the causes, as well as consequences, of misery and neglected education. Education comprises not school instruction alone for the poor, but religious care; and I long to see more of this in action among us as a society. Might not Friends collect at their own houses the children of a little local district, and read to them, and teach them, once a week?

"My heart was turned towards the poor from a child, and perhaps not being rich myself may have led me to feel more sensibly for them, and to desire that what is done for their good may be done freely and kindly, and so as not to fetter and render them dependent, but to enable them to grow

stronger in ability to serve themselves and others.

"On the 31st, in a solid and solemn meeting in the forenoon, I was so assailed by a temptation to anxiety and restlessness on one particular subject, that on getting a little over it, through the conviction that in all things my spirit must seek an entire submission to what Providence shall be pleased to appoint or permit, I feel persuaded it must be the enemy that thus repeatedly assaults, and seeks to bring my mind into undue perturbation and bondage, and sometimes at seasons, when the highest concerns and engagements should absorb my attention. The bait is adapted to its object: oh! that I may be taught to beware. I have at seasons been much reminded of the saying of our Lord to His poor disciple:—'Satan hath desired to have you, that he may sift you as wheat.' May I be permitted to know finally the precious declaration, 'I have prayed for thee, that thy faith fail not.' I must learn in all things submission, and I believe all will be well.

"In retirement I was led to desire that our friends might be led, in Gospel love, to visit the European colonies in different parts of the world. How much do these need Christian care, and how great will be the influence of these colonies, whether good or bad. Let the soldiers of Christ arise for His cause.

"Many times, and again and again, must the thought of those memorable days spent at the Cape (Birkow) return, accompanied by a deep feeling, that the cause in which we had engaged was good, and worthy of devoted labour. I cannot still relinquish the prospect, that it will be prosecuted, even

on that spot, before the magnificent Atlantic, which rolls its waves with solemn grandeur against the rocky shores of that beautiful coast.

"How sweetly might a little family of Friends resident at Birkow, stroll along that fine beach in the evening, after the labours of the day, conversing together on the objects of their mutual engagements, and enjoying the needful relaxation for the recruiting of their strength. And then in the evenings, instead of keeping school during the whole of the time, to have a part engaged either in retired or social reading. We were ourselves often too closely occupied, and health, in some of us, consequently suffered. Often did A. T. and I entreat our male friends to retire from labour in the middle of the day, for a longer season than just that of dining, but they seldom did. Now I regret that we did not more frequently urge their leaving any thing undone, rather than endanger their health by so much exertion.

"Twelve months ago we were drawing near the shores of England. Great has been my suffering at seasons since that time; and in the last two months, amidst close conflict, I have been ready to cry out in secret, 'When shall it be with me as in days past? When shall I again know something like a home, and a certain prospect?' But let all this be left. I will be thankful that in meeting and in retirement there is a feeling at seasons solemn and precious. Yesterday I was much favoured in this respect. I may thankfully acknowledge that I feel cause to be happy, and to dwell under a grateful sense of Divine goodness.

"How earnestly do I desire the day, in which the powerful and subduing influence of the Re-

deemer's Spirit, shall be so humblingly felt on the minds of professors of Christianity, that His sacred name shall not be uttered, nor subjects connected with the everlasting kingdom ever spoken of, but with the sensible feeling of humiliation and reverence. How very painful is it to hear at seasons a plea for what is called the cause of Christianity, urged in hardness, and even bitterness of spirit, and the sacred doctrines of the Gospel spoken of in a feeling, in which nothing is so visible as that self-righteous pride and exultation which our Redeemer so forcibly pointed out, as an object of His condemnation.

"On the 3rd of 8th month I was at Gracechurch-street Meeting. It was silent, and I do not know that at any time my mind has been permitted to dwell under more weighty feeling of the sublime and heavenly nature of that worship, which needs not the intervention of outward forms, but falls down in spirit before Him, who formed heaven and earth, and who sees all that is passing within us. To dwell in silence before Him, seeking only the influence of His heavenly power to operate to the renewal and refinement of our spirits, what can we desire more than to be partakers of a privilege so precious? Near the close of the meeting, my mind was deeply impressed with the awful language: 'I will dwell in them, and walk in them, and I will be their God, and they shall be my people.'

"I am ready to fear that sometimes people who are instruments of much good, were their own minds sufficiently prepared for it, by an humble feeling concerning themselves, and a reliance on the aid of Divine Providence, are hindered in their usefulness, by too much reliance on their

own doings, and a propensity to attribute what is only due to Divine direction and blessing, to some other source,—at least, to be too much elated if success attend. It is easier to express in words than to declare in action 'Not unto us, O Lord, not unto us, but unto Thy name give the glory!' Do not our inmost hearts acknowledge that in reality to Him, as the mover of every good thought, and the supporter of every good act, to Him alone the praise is justly due, and that instruments can only, as instruments, fulfil His pleasure.

"8th mo. 5th. The thought that the state of the Otaheitians was very favourable to improvement, from the plenty that their country presents preventing anxious thought about the means of life, and temptation to steal, is much before me; and I do think the misery of the Irish, and some of the English, increases the difficulty of doing right, and increases the temptation to crime. Oh! that some wise and generous measures, yet simple and efficient, could be adopted to employ idle hands, and lead to the colonizing system!

"Whatever may be my future allotment the present season will be remembered as a season of close conflict,—sometimes cheered by the opening prospects, amidst a state of combat, and sometimes depressed by a sense of suffering which, perhaps, might not be so keenly felt, and which can only be effectually overcome in present circumstances, by a reliance on Divine Providence, and an entire submission to whatever may appear to prepare me for the more fully accomplishing what I have apprehended to be my calling—to live the servant of the poor and the uninstructed. Let me be satisfied to live a life of abstraction, of divestment, as

to property, and seek only to be an humble follower of Him whose kingdom was not of this world; and thus neither desire nor seek to live as in the world's spirit, but, above all things, to be perfectly redeemed.

"6th. Another claim, besides that of Africa, dwells strongly on my mind, and that is the state of our metropolis; in some of the most miserable and disorderly of its population, presenting scenes as much opposed to real Christianity as light is opposed to darkness. I want these to be brought more fully into our view, and the question received into our hearts, 'What can be done for the prevention of crime and misery in this land?' Our prisons are filled,—our laws convict, condemn, and transport,—our watchmen are robbed of their rest, and a great expense is incurred to guard property against plunder. Could not more be done to prevent the disposition to plunder? To give the lowest of the people occupation, and the means of plenty? To visit them in Christian kindness,—to have no poor family unknown or unnoticed? And, since I have felt it my path to serve the poor, let me pursue with steadiness what is required from me here, and I may then, should life be spared, willingly proceed to foreign duties.

"The weekly loan of tracts will, I apprehend, be the first step for bringing arrangements forward for the amelioration of the state of the poor: afterwards various efforts may follow,—as schools, meetings for instruction, &c.

"I expect soon to enter upon a visit to St. Giles's, and, as far as I can judge, feel released from the present further prosecution of duty on the coast of Africa, except by correspondence; and

here may I rest, and feel thankful that my path is so clear and plain.

"The consciousness of our proceedings, with regard to leaving Africa, having been thought by some rash and unauthorized, and by others lacking in firmness and perseverance, has been painfully felt, even although my dear friends who have sympathized with us have shown great kindness; and my way, in various respects, both here and in the north, has been opened beyond what I could have expected. I cannot condemn myself, either in going or returning. I think we were willing to suffer, and trust strength may be given to continue so, and to do the work of the day, according to the ability afforded.

"17th. At the morning-meeting of 8th mo. 3rd, I was solemnly impressed with the feeling that those who were called to the work of the ministry, or other important stations in the militant church, should dwell in a willingness to be prepared for the work of the Lord, whenever and whatever it might be that should be called for at their hands.

"On the 11th was brought with lively feeling to my view that declaration of the apostle, 'Not as though I had already attained, either were already perfect—but this one thing I do, forgetting those things which are behind, and reaching forth,' &c.

"Oh! that Ireland could be essentially served, in the state of her poor population being so brought into early notice as that the dear little ones could be generally taught.

"Affecting accounts are received by the Church Missionary-Society of continued mortality among their missionaries at Sierra-Leone. G. Nylander

has finished his course. Five others have lately died, even though it has been mostly the dry season; and four are returning home to recruit.

"In returning from London last evening the stage stopped a few moments at the higher end of Tottenham before a public-house; a window was thrown open, and some dreadfully light remarks on an oath that had been uttered pierced me with grief and shame for the degradation of human nature, and almost with astonishment in the sense of the long-suffering of the all-powerful Creator. What ought to be our patience under the wrongs we may receive from human beings, when we remember the forbearance thus manifested! How ought those who have been permitted to feel and know in some degree the power of the Truth to be willing to lay out their efforts for the awakening of those who are so lost in darkness as to be indeed a disgrace in conduct to a land professing to be Christian! Because of drunkenness, and its wretched fruits, the land mourneth! How little should we esteem any labour to bring up the younger part of society in a detestation of this sin! Let Christians unite to stem the current which is thus leading poor human beings into ruin. What is our ease or self-indulgence to be placed against the sin which is going on, in some directions in our land.

"Sometimes I have been induced to forbear sitting down quietly alone from feeling so unprepared, and afraid of not attaining to more than a form of retirement, but it is brought to my view that we must supplicate inwardly, as we may be enabled in the little strength we have, for ability

to resign ourselves to the guidance of Infinite Love, and to follow Him day by day. How has my mind been impressed in witnessing what I mentioned of sin and profaneness last evening, with the consciousness that the Most High is indeed infinite in mercy,—infinite in condescension, —in still seeking the restoration of His fallen and unworthy creature, man!

"Let England and America and France show an enlightened and liberal policy in promoting the growth of knowledge, and consequent power, among the working-classes, whilst the more jealous of neighbouring nations look on, and see the fruits of such proceedings: they will be convinced, in time, that industry is the nerve of power, and freedom the spur to industry, and riches and abundance the fruits of industry: yet let this power be rightly directed and guarded by real Christian instruction and the influence of Christian care in counteracting that perversion of the advantages and provisions of the world to which human nature is so prone, and which perversion often, in the ordering of Divine Providence, leads again to misery and want, as well as to disorder of various kinds.

"A stroke of conviction came home to my mind some days since, when suffering under the view of the future, and the apprehension lest the sense of obligation should feel as a weight upon my spirits. 'What then!' it seemed to be spoken to my heart, 'shall the poor, to whom thy mind has been led in compassion, and the ignorant, whom thou hast felt bound to endeavour to instruct, shall scenes of duty which are open before thee be turned from unheeded, because there are difficulties to thy

natural disposition and feelings to be encountered? Look at the two different paths before thee, and consider which thy conscience would best approve?' It appeared to me that if the way be made plain and clear, I ought not to shrink from an arrangement which, although it would bring great obligations, would yet leave me at liberty in the disposal of my time for the good of those who want help and attention. I ought gratefully to feel what a dear friend once expressed, 'that it is a favour to be employed.' And should what I have felt for St. Giles's lead, through unmerited goodness, to some arrangements for their real help and service, both as to body and mind, how deeply should I feel the claim to thankfulness!

"20th. The way appears opening for the desire of my heart, with respect to finding access to the poor in the most neglected districts. On our first visit there was a degree of coldness among the people, an insensibility and closeness of mind that felt discouraging. In a second visit, yesterday, we were received with much more cordiality than in the first, and felt quite cheered in finding the people seemed better to understand us. One person, who had behaved with peculiar coldness to us last week, was now so much altered in her manner that I did not even remember, till afterwards reminded of it, that it was the same person. She has, I think, been softened by hearing we helped a distressed family near her. Another poor woman, who had been out when we were in the district last week, told us her son, a young man who could read, when he heard 'what we had been about' was much disappointed that his mother was

not at home, that he might have had a book to read. Thus we were cheered with the hope that even these obscure and unfrequented dwellings might be pervaded with some rays of light, through the channels thus opened before them.

"The principle fixed in my mind is, that the very lowest, and worst, and most untaught parts of society should be subjects of both benevolent and religious care, and that meetings for instruction and tract-distribution should be objects of the first care and attention. Have we not the example of our Redeemer, who came to call sinners to repentance, and declared of the joy in heaven over the conversion of one of these? Is not the injury done to Society at large by one of these, who dwell in the extremes of vice, and foster and generate iniquity, to be regarded as a mortal poison, the effects of which should be arrested as speedily as possible, if we desire to see the body preserved in life and health. I long to see more thought and diligent care in the work of prevention. I long to see the instruction of very little children attended to—their moral and religious instruction. The worst of the people should not be considered too far in the dark for Christians to follow. If those who have proved themselves guilty are the subject of Christian pity in prisons, why not try to meet them with the exhortations and warnings of the Gospel, in their obscure dwellings, before the crimes to which they are tempted are committed, and whilst yet there may be hope of the prevention of the crimes which would make their restoration the more difficult and hopeless?

"A letter arrived from a dear friend in Africa. In reading it, I longed to see again Wellington

and the dear children of Sierra-Leone. But as to a visit to the coast, unless a very clear view induce it, it must be left for the present, until some duties at home are more fully entered upon; yet even now I believe I could most willingly go for the ensuing dry season, if it clearly appeared to my friends and myself that this would be the right time for going. My mind is favoured with quiet in the belief that Divine Providence is guiding some of us, in infinite mercy, into a path of usefulness towards some of those who most need Christian care, and that He will be pleased to direct us in the way. Oh! that the heart may be turned to Him for daily help!

"I feel sensibly that the acknowledgment is due to Infinite Goodness for the peace with which my mind was favoured yesterday, in the course of our visits. There seemed something over us which I could not but regard as an evidence that the 'Friend of publicans and sinners' was directing our path. May what shall be entered upon in this cause be done as unto Him!

"Perhaps no more interesting duties will ever call my attention than some which are immediately before me. What a favour it is to have health and comparative quiet of mind to enter upon these engagements! It is now thirty years since my mind was decidedly turned to seek its peace in the redemption that is in Jesus: let fruits now appear more evidently than they have yet done, in dedication of heart and life, and daily breathings of spirit to Him whose holy and beneficent pleasure it is to renew strength to them that have no might.

"9th mo. 3rd. The great Parent of the universe

can prepare for every duty, and but one thing is needful, to dwell as at the Redeemer's feet, and hear His voice, and seek to follow Him. How precious is the quiet which the soul thus favoured is led to feel, even amidst varied and arduous engagements! How infinitely great is the goodness of our Heavenly Father who, unworthy as we are, still condescends tenderly to invite and direct to scenes of duty with the indubitable assurance that He will be with His weak, dependent children in every sincere attempt to pursue the path to which He is pleased to direct.

"The 3rd and 4th were memorable as seasons of great peace, I may say of happiness. Opened on the 4th a map to observe the relative situations of Malacca, Singapore, and New South Wales, and while I sat contemplating the map, rejoiced in the belief that good is going on, through the agency of the pious, in many distant districts to which the English have had access, and longed for the yet more visible increase of truth and righteousness on the earth. Have I not been brought, from happy experience, unworthy as I am, yet to acknowledge that there is nothing of enjoyment in this world, not even in our natural and allowed affections, comparable to the precious feeling of Divine love, the indwelling sense of the goodness of the Lord.

"I have lately read the last accounts from Sierra-Leone of the Church Missionary-Society. It is a grief to see one affectionate labourer after another falling in that colony, and it is to me more evident than ever that they labour beyond what European constitutions can support in that climate; I could not but feel sad in reading the

accounts. Dear Madelane Gerber was one of those lately removed, and I could not doubt her being fitted for an inheritance more to be desired than this world can present; but for the dear little children and poor uninstructed people to lose their teachers one after another,—this is afflicting. I do not think that preaching three or four times a day can be likely for an European to continue and live. They should have readers to occupy a part of the time, and only have short occasional communications from the minister. Oh! that they could give way to silent feeling at times in their meetings. Where they cannot have native readers the female missionaries might read, and might also give out the hymns, as one did in the Gambia. How much do I desire that they would select such hymns as would not violate the truth when sung by a congregation. This subject should be more fully brought forward. On speaking about it last evening to a Moravian minister, he acknowledged immediately that he had felt this, and that it seemed to him the strongest argument we, as a society, could bring forward against congregational singing; but he quickly added, Might not those hymns be sung which, whilst they make a general acknowledgment of the truth, and may tend to excite good feelings, do not profess individual experience? I acknowledged that this to me would be a much preferable habit. Yet a sacred regard to truth ought ever to be inculcated; but most of all when assembling for the awful purpose of Divine worship. Alas! the great evil is, that many imagine they have performed Divine worship, when they have uttered certain prayers and professions, without considering whether those

professions are sincere, and whether the tenour of the life and conversation are correspondent with them, in the sight of Him who searcheth the heart.

"The accounts we hear of the darkness and sinfulness of many parts of the world are heart-affecting; and though we may see much to lament in England there is yet much to console."

CHAPTER XI.

Her Labours for ameliorating the Condition of the Poor in St. Giles's—Proposes a second Visit to the coast of Africa.

"The way appears plain for me to ask my friends to enter into the consideration of whether this, or what other time may be looked to for the accomplishment of my engagements of mind to visit again the colony of Sierra-Leone. The religious instruction of some of the dear children is near to my heart.

"A visit to Africa was what at one time I could not look at with much expectation that it could be effected on account of the want of strength of body, and, indeed, I had erased the name from a memorandum in which the prospect had been alluded to. Divine Power is all-sufficient, and He will give strength for whatever it shall be His pleasure to call for. Oh! that quietness and patience may be given in all situations through which, in life's pilgrimage, I may be called to pass; remembering that it is required of me to 'bear all things,' and that I am not to expect the favours that have been, and may yet be imparted, without accompanying trials.

"11th. In looking to the practice of singing in congregational concert there seems to be a difference as to the habit and constitution of people. There are some men of strong minds and solid

feeling who, if they conducted a meeting for religious instruction, even in Africa, would not introduce singing as a part, although not prevented by principles such as those of our Society; and there are other persons of lively susceptibility, and willing to do good to the people in the way they think most adapted to their present standing and disposition, who consider singing as too attractive to the African ear, and African feeling, to be omitted.

"The profession of feelings which are not present in the heart, professions of repentance and of love, and of dedication, when they are at variance with the real state of mind in those who utter them, must be a mixture of that which is of the world, and not of the Father, and originating in a want of that discriminating feeling which, remembering that the Most High is a discerner of the thoughts and intents of the heart, fears to utter a word of profession, in His sacred name, which he would see inconsistent with the thought that is passing there. Oh! that the professors of the Christian name could see and feel this! and, oh! that they would seek for truth to guide and govern all their doings!

"12th. Visited two widowed missionaries, just arrived from Sierra-Leone. It was to me a deeply affecting meeting, and my sympathy for the few who remain, and for the poor Africans in Sierra-Leone, was strongly excited. How little do some know and feel for the deprivations, and sufferings, and bereavements of the poor missionaries; but their dedication is seen of Him who knows what they have to combat, and gives strength to desire that any toil or danger may be encountered, rather

than their post of interesting duty deserted, or any part of it cast into the hands of persons who would be less disposed to act kindly towards them.

"A few days ago my former shrinking from the water was for a time felt oppressive. I yet hoped, and was, I think, led to pray, that it might, if I should go, be taken from me. I must still remain quiet and undecided for a while longer. I do acknowledge that the state of things in the present crisis appears too serious to admit of my going without a very clear evidence that it is best: knowing my natural propensity to anxiety, I have been ready almost to wonder that in a state of suspense I should yet so far have been divested of uneasy anxiety as I have been.

"How I long that in the usual order of duty and business, without stamping the concern as a ministerial engagement, some of our dear friends may be willing to go to Africa, during the dry season, —to form schools, conduct trade, facilitate the growth, if Providence so permit, of useful produce for exportation, and to do good in whatever way they could find an opening. But we must take things as they are. The merchants who act with tolerable prudence, do not find such mortality among their body as the missionaries, and such as go out in the disposition to earnest exertion on behalf of others.

"I trust if some of our friends were to go, they would, with regard to religious meetings, consider the state of the people, and be willing rather to admit what for themselves would be unnecessary, provided it was likely to do these people any good, in preference to withholding all instruction from them, if they would not receive it unaccompanied

by the practice of singing, which is so peculiarly attractive to an African ear. Indeed I much doubt whether the Methodists in England would have drawn the attention of the lower and more untaught ranks of society, if they had been without this attraction in their meetings.

"For myself I could, so far as I see, unite in an assembly in which singing, devotional reading, and instructive narratives were introduced without any violation of my principles as a Friend; and I think that whether Friends, Moravians, Methodists, or other classes, happened to meet on the coast of Africa, or in England, in such an assembly, they might, as far as I know, willingly unite, and silently seek together for help to attain to the Spirit of worship, and that none should be restricted from either exhortation or prayer when it appeared that the mind was rightly directed to it.

"I have been painfully affected with a sense of the darkness of mind and gross immorality of conduct seen by the natives on the coast of Africa in the European colonies; and have thought how painful is sometimes the situation of missionaries in having this counteracting influence to combat, and how needful for them to guard against the spirit of this world in their intercourse with the colonists. Whilst it highly behoves the Christian missionary to beware of assimilating with feelings that are of the world only, and not under the redeeming power of Christ, it is also most desirable to avoid a self-complacent and pharisaic spirit, or one that says, Stand by, for I am holier than thou. Our blessed Redeemer sought the good of all.

"18th. Went to St. Giles's. The people were

much out in the streets, which were wretchedly dirty. The houses, and especially the lobbies, were most of them miserably covered with a dirty, neglected surface, and the atmosphere everywhere bad. They had generally their windows open, which so far showed they were not insensible to health. The police should certainly give more attention to the cleaning of these miserable streets.

"On the 28th was again in St. Giles's, and suffered painfully, then and afterwards, in the feeling that the people are extremely sinful and very wretched. A friend who was with me pleaded on their behalf, that, considering how they had been educated, they could not be regarded as having the same degree of condemnation which many, less apparently guilty, might suffer, who had neglected many advantages, and abused great and valuable privileges in their education. It is true that only the Judge of the whole earth can fully see how any stand before Him; but sin is sin in all; and much it behoves us, who are so greatly favoured, to seek the rescue of these unhappy people from the dreadful thraldom in which they are involved. There must be something in the general order of society, or some great lack that introduces such a state of things as we see. What can be the cause of four hundred women being found in one prison, confined for debt? Oh! that those who feel for the sins and miseries in which human beings are involved in this metropolis!—oh! that they would unite their efforts, and try to do them good. We want rooms in which to receive those who desire to forsake the error of their ways, in which they might be sheltered and provided with employment suitable to their ability. Employment for females

should be a subject of close attention, especially for such as are widows and unmarried: there are not places of domestic service for all. I feel assured that if these subjects are entered into it will be found that effectual good cannot be done, without some additional arrangements, on a comprehensive plan, for this first step to civilization—useful and sufficiently productive employment, especially for single females. Rather let there be a colony formed, in which they should even till the ground, than that it should be said women cannot earn a decent living for themselves if left to their own resources. The peasant system in Ireland, with all its miseries, is beautiful in comparison with the wretched habit of living in the garrets of St. Giles's. We want, also, a general arrangement for visiting schools, and for visiting families, so as to encourage and support a good attendance of schools, a weekly meeting of children for religious instruction, and a meeting for both children and parents, adapted to the lowest state in which they are found, as to instruction, and conducted by persons who do not receive payment for their labours, but act on the principle that as freely they have received so they should freely give. These five branches,—shelter, employment, education, including general visits in districts to inquire into the state of education and to lend tracts to parents and children, childrens' meetings, and, fifthly, meetings for all ages,—all these might be of incalculable benefit in the metropolis. The lowest ranks in society would be, in some respects, more difficult subjects for instruction than many are in those called heathen lands, and they would want the same care even from the beginning in the attempt

to civilize and Christianize them, if we might be permitted as instruments in such a cause.

"29th. In conversation with a friend respecting our establishment at Birkow, he still thought that a little colony of Friends, on the banks of the Gambia, might present an example, and possess an influence that would be beneficial to the natives, and useful to the colony near it. I believe so too, and can never forget what was felt at Birkow in our short abode there. Oh! that a station for Friends on that spot might one day be renewed! The garden-fence indeed is broken down,—perhaps the seat destroyed on which our dear J. T. prepared a rest near the well for his sister and myself; but they are not—our friends are not—lost sight of in the hearts of the people. The ocean, with its fine tide, still awfully rolls against the rocky beach; and the departing sun is seen shedding its fine mellow beams on the bosom of the great Atlantic. Some Christian European teacher may again contemplate the grand display of the power of Him who made heaven and earth, the sea, and the fountains of water,—contemplate a portion of these wonders as displayed from the coast of Africa upon the Western Ocean, and feel, with us, an assured conviction that the days are hastening in which the knowledge of the Lord shall cover the earth as the waters cover the depth of the sea.

"Should life be spared for some few years longer, I may for a season be called to dwell at Birkow. I do not look forward with fear, although the prospect is connected with affecting circumstances.

"At present the scene of immediate labour for

me is nearer home, and when these duties shall have been accomplished, I may the more quietly leave for a longer residence on the African coast. The engagements of the last two weeks, and the entrance upon our research into the miserable district of St. Giles's has felt wearing to my spirits and strength. When alone it has seemed to me as though I was plunged into a sense of the sins and miseries of the people, and my own constitutional tendency to occasional feelings of extreme anxiety and depression has been at times painfully prevalent; but I have not imparted much to any on these sufferings. It has been permitted that they should at times be succeeded with such causes of rejoicing in hearing of the probability of some good being done, that thankfulness ought to be ever the clothing of my mind.

"10th mo. 8th. In the monthly-meeting held this week I was much impressed with the view that in the present state of things in the world Divine Wisdom is pleased often to effect much good through the agency of imperfect instruments, and that to withhold what might be really serviceable, because of the possible mixture of what is not desirable, would be like suffering great evils to rankle unremedied which might, by a courageous and diligent effort, be in a degree removed.

"12th. A few of us who are interested for the poor of St. Giles's met, and there appears some hope that we may act in friendly coalescence, without compromise of principle, if Christian sincerity be maintained. I long to see the way opened for this, and that we may stimulate each other to love and good works. This day in meeting, which was a favoured season, it appeared to me that I ought

to be willing to think little of individual trial, but that quiet reliance on Divine Providence, and thankfulness for unmerited goodness, ought ever to be the covering of my spirit.

"11mo. 26th. Everything that we witness in the most degraded classes of the people in this metropolis confirms the conviction that it is to early religious instruction and useful occupation that we must look as the great instruments which Divine Providence will use for the restoration of the people, in whatever country, from that state of vice and misery which is so dreadfully apalling. The unhappiness is that so many in other classes of society, living in ease and indulgence, and reluctant to enter into what is painful and difficult, are too much disposed to turn away their eyes from the sight of the real state of the people in the lowest ranks, and to consider the evils that exist as arising from some unavoidable cause, which it is not their business to be at the trouble of investigating. This coldness in one class of society towards the other is, I fear, a cause of greater misery, and even sin, than the open violence with which the world has been, and still is afflicted.

"Wars and outward discord, with all their horrors, display themselves, and the evils and sufferings they cause induce in time their termination; but the miseries that arise from cold, unheeding neglect, leave its victims to pine and suffer in secret, and often a prey to violent temptation to crime, which must, we cannot doubt, bring condemnation, not only on each guilty individual, but these consequences must be attributed also to those who might have been the means of shielding from such temptation, and would not.

"Schools and the care and instruction of little children are near to my heart. Yet I wish to be understood as desiring, by suitable and comprehensive religious instruction, to incite to religious feeling, and to the cultivation of Christian principles; not to make any attack in public schools on peculiar sects; but rather to point out what the Scriptures teach us, and leave all to form in future their own conclusions as to what particular profession they can most satisfactorily adhere to.

"1st mo. 21st, 1826. May our Society be taught to guard against the errors into which many others have fallen, of resting in head-knowledge of doctrines and correct views, and not suffering the reducing, controlling power of Christianity on the mind and conduct, so as to lead to secret piety and real benevolence, and to which Christian simplicity, springing from true motives, must prepare the way. People may talk and avow Christian profession without suffering its influence to lead to that self-denial to which our Redeemer calls us: —'If any man will come after me, let him deny himself, and take up his cross and follow me!' Let the truth, and the love of it, govern in all that we do, and think, and say. This is the state in which, not being conformed to this world, we become transformed, by the renewing of the mind, and are thus taught to prove, by the prevalence of the light, what is that good, and acceptable, and perfect will of God. It is only as the will is bowed down before the Father of spirits, and made subject to Him, that we can expect to see clearly, and discern between that which serveth God and that which serveth Him not. Oh! that some may be willing to dwell under this humbling, baptizing

power in and near to this great city, in which the light is so evidently at strife with the darkness. Oh! that some may be willing to dwell as in the fortress, and to watch, and, by a sincere and Christian warning, give notice to the combatants of the approach of their enemies! How deep and how dedicated should be the dwelling of these! how closed their ear against what might divert from the sound of the Master's voice! and how watchful and retired to keep the spiritual senses rightly alive and attentive!

"1 Chron. xxix. chap., verse 11 to 15.—'Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all!

"'Both riches and honour come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all.

"'Now therefore, our God, we thank Thee, and praise Thy glorious name.

"'But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

"'For we are strangers before Thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding!'

"2nd mo. 9th. I have read with deep interest 'Campbell's Observations on the Antichristian tendency of modern Education,' and trust that Divine Goodness is leading the minds of persons in various places, to feel what Christianity de-

mands in this great cause—the education of the young. I have also been greatly interested in looking into the two first numbers of a series of books for elementary instruction in natural history, on Scriptural principles, by Henry Althans. The spirit and feeling in which a book is written appears always to me as its most important character; it should, indeed, be correct as to the knowledge it professes to convey; but, whatever the knowledge may be, it should be conveyed with a reference to the great First Cause. No doubt rests on my mind but that there will be formed some association for promoting Christian education by a provision of suitable books; but it is evident that this will demand much application of time and talent, from even the humblest agent who would devote himself to the work of nursery education, even to the Christian philosopher, prepared and qualified by high attainments and religious feeling, and love to the work of instruction, for imparting the higher branches of knowledge to those who are to fill the more influential departments of society. How greatly important is it that these should be so imbued with Christian principle and feeling as to be prepared to fill the stations allotted to them in a manner consistent with the awful, but too much neglected injunction, 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.'

"19th. I felt this morning a painful conviction of neglect in real and continued application of heart to the Father of mercies for help and strength. Without this spirit of true prayer how can we expect that the best life shall flow in our minds. Yet, oh! the abstractedness from outward things which this engagement calls for, and here,

especially, in the vicinity of the cares of this great metropolis, I have been ready to long for a solitude; but let me remember the prayer of the blessed Redeemer, that His disciples might be kept from the evil. I repent of my want of more quiet and thankful subjection in the year that has almost passed, since last spring, when an anxious thought concerning my own future allotment has at times, I fear, prevailed, when I should rather have said, in humility of heart, 'Thine is the earth and the fulness thereof; do with me what Thy wisdom shall see best, and permit me only to walk in the path Thou shalt be pleased to open before me, and leave the rest to Thy providential care,' that care which has ever hitherto befriended me, even in seasons of closest trial! Have I not been favoured with health, with truly kind friends, with willing coadjutors; but I have not even sought to be subdued to Thy will, and to dwell in the feeling of humility and love which the prevalence of Thy power in the mind must ever give. Pity, and forgive! and let my Redeemer's power be known in the entire and full renovation of my whole nature, that I may know, from happy experience, what it is to 'dwell in Thy house, and to be still praising Thee;' and no influence of a misleading nature be suffered to prevail on my spirit! Great will be our condemnation if, after being permitted to know and feel that Thou art good, we fail in seeking to draw each other into the feeling acknowledgment in heart of Thy Divine power and presence! How great is the responsibility that rests on those whom Thou hast called to be as leaders of the people, and who are looked to for

an example of what should be the Christian feeling and the Christian practice.

"How do we, near this great city, need to watch and pray, and to improve the opportunities for daily retirement before the Father of mercies. Suffer us not, O Thou most merciful! to become as the heath of the desert, insensible when good cometh, but awake in heartfelt supplication toward Thee!

"What I feel that I need is the precious, supporting influences of Heavenly love, to guide me in my way, to teach me every day to preserve, through the Redeemer's power assisting, that heavenward bent of mind in which the light in its clear and indubitable power, may be known, and the spirit of a poor, humbled, dependent creature may be so redeemed from itself as to become an instrument in the ever-blessed Saviour's hand for the instruction of His little ones in the things that concern their everlasting peace. Let it be remembered that true and living faith has the promise of the removal of mountains, and let me remember the precious truth contained in the language of the 90th Psalm, 'Lord, Thou hast been our dwelling-place in all generations!' and also may I remember the supplication in the concluding verse of the Psalm.

"What I need and long for is a state in which prayer shall ascend from the altar of the heart without ceasing, and every care be committed to Him, whose it is to guide His dependent creatures at His pleasure in a way that they know not, and in paths that they have not seen. Let me ever fear to give way to any imagination of my

own, in looking forward to a future allotment, and acknowledge the liability to error, and seek to forbear coming to conclusions until sufficient evidence shall be given.

"3rd mo. 9th. Monthly-meeting day, preparatory to the Spring Quarterly-meeting. This is always in its return to me an interesting day, when I can unite with dear friends in entering into the state of things among us, as a society. This meeting seems as the renewal of the year, and a time in which we are afresh called upon, individually as well as collectively, to search and try our hearts, and to consider our ways whether they are such as will be likely to tend to peace, when the work of the present day shall be near its close, and the things of time receding from our view. I feel much cause for thankfulness in the belief that Everlasting Goodness is near to help, and the encouraging language, 'Fear not, I am with thee!' seems evidently and mercifully extended.

"This morning I arose when the watchman was crying, 'Past six o'clock;' and now that the days are so far lengthened, I must endeavour to make six o'clock my rising hour. How valuable are the retired early hours of the morning. Whilst settling and arranging some little affairs, it felt to me as though I must make the word 'order' my watchword for the present, and seek to pursue it as an important duty. The effects arising from the lack of more attention to it have caused me suffering. I must mind the duties of the day, and not involve myself unsuitably, by being grieved or wounded beyond measure, should others not act towards me, or concerning me, in all things as might have been desired. I have never had much

to complain of in this respect; but have, on the other hand, received much kindness; therefore I ought to be thankful for what is given, and patient concerning what is not. May I be permitted watchfully to guard against any temptation to impatience and resentment in some actual circumstances that may present a degree of trial in this respect, and even feel a grateful acknowledgment of the goodness of God that shall absorb all considerations concerning myself, and make me feel that what I have to do is to follow my Redeemer, if I may be permitted, whithersoever I may be led. And let me be very watchful, and earnestly disposed to supplicate for the single eye in every important conclusion, and in all my doings not being biased to any act, and especially to any act of importance, by the consideration of what others would think or choose, further than as acting in unity with those of sincere feeling and right judgment; but seeking, before and above all things, to know and to pursue that which the Lord my God requires of me.

"5th mo. 7th. I know that Thou canst do everything, and that no thought can be withholden from Thee! Teach me, O Thou most merciful! the quiet pursuance of Thy will, so far as I may be enabled to comprehend that will concerning me, and make me ever willing to bear the burden Thou shalt be pleased to appoint to me, 'looking unto Jesus.'

"10th. Having made communication to my friends of the African Institution Committee on the prospect of a return to the coast, which still presses on my mind as a duty, should the way be open in the view of my friends, it became a matter

of close inquiry with me, how soon it would be necessary to open the subject further before my friends. My heart desires to be rightly guided, and not to be permitted to shrink from the sense of duty, through the view of accompanying dangers.

"I have never, that I remember, felt more uncertain as to any future home, what or where it might be; but it would, through all the melancholy tidings we hear from Africa, be a relief to me to see my way fully open to go and visit that coast, and seek to introduce the system of instruction in schools in Sierra-Leone, through the native languages, and to discharge some debt of Christian duty to the colony. I have of late felt much as a stranger and sojourner, without settled habitation, save in this character. Sierra-Leone, with all its dangers, seems like a desirable port, to which my attention must be directed as my home.

"18th. Africa is almost ever before me, but the accounts from the western coast are such, that nothing less than a clear sense of duty would I think authorize a visit to that country soon. The Governor and most of his family so soon removed by death. Of the last company of missionaries who went out, all sick; one removed by death, and the other three in fever. War with one of the neighbouring states, and things yet far from settled in any respect. All things combine to fix in my heart that feeling long since expressed, that to strengthen the hands of the natives in what is good, would be the most effectual means of serving Africa. Even the rude attempts of Africans themselves, when taught the use of letters, to write their

own and each other's languages, should be encouraged.

"22nd. The secret lesson for to-day seems to be to guard against being ungrateful, more especially to the ever bountiful Giver of every blessing. Let my spirit acknowledge His goodness in my secret retirements from day to day, and never neglect retiring for this sacred purpose.

"6th mo. 5th. This morning and last evening I have had close conflict of mind, in considering what had been presented to me of the difficulties and dangers of a second visit to Africa, by a dear and valued friend, who would yet not recommend that a duty clearly seen should be foregone. After an exercising night, my mind, even in my sleep, seemed almost irresistibly drawn towards Africa, and compelled to look that way as the allotted station. After all, in looking to Him, whose right it is to direct His creatures where and how He will, it appeared the plainest path for me to go, provided my friends of the African Instruction Committee could take upon themselves to sanction the design, and only request for me a certificate as a temporary sojourner on the African coast. If it be right for me to go, I trust that He who has all hearts in his power, will give this engagement favour in the sight of those concerned, and that they may let me go, without reasoning on the dangers of the way, convinced that nothing which is really required, should be forborne on that consideration. It is true, indeed, that the remembrance of what I felt the first evening we spent in Sierra-Leone has been impressively before me, when, in sitting with J. Thompson and our kind fellow-la-

bourer in the African cause, J. Shimel, my spirits were rather broken with the feeling of the very critical position in which we were placed, the constitution of each relaxed by the climate, and surrounded by mementoes of mortality: our state seemed comparable to that of sitting under a drawn sword, suspended by a hair almost indescribably slender.

"A dear friend has lately returned from Germany, and gives report of several classes of serious persons there, who in a degree assimilate with Friends, and are evidently under much religious feeling. Some in assembling read only the Scriptures, and have time for silent worship. Others both read and sing, yet have also times of silence. In both these classes a work of the Lord was seen, which was humbling and consoling to witness.

"All societies are no doubt subject to suffer from the imperfections of human nature mixing in all, and yet this should not utterly discourage. I fully believe the time will come, when the acknowledgment of the superior advantages of a free ministry, provided that be from the right source and fountain of instruction, will be far more generally acknowledged than at present, and that silent worship will also be known more extensively; yet both be combined with Christian instruction adapted to the different states of the people, and to their previous attainments. Then may many who adhere to their own professions, still meet occasionally, and silently unite in the feeling of adoration towards Him, whose power can unite all hearts in one living feeling of thanksgiving and praise. How much is it to be longed for, that those who teach should be clothed with love, with

gentleness and humility; willing also to be taught, —submitting themselves one to another in the fear of the Lord,—without self-confidence, self-seeking, or self-complacency,—seeking only the honour of their Lord, and the prevalence of the Redeemer's kingdom.

"20th. A few evenings since, after having suffered, even in retirement, under a sense of the cloudy state at present experienced in our African concerns, and the different views of friends respecting them, it appeared to me to present as a door of hope, that if patience were abode in, on the part of some who deeply feel in this cause, the clouds would in time pass away, and many things which now seem to cause depression, give way to more encouraging scenes.

"Yesterday afternoon, before we went down to the conference, my mind was in so much conflict, that I could not account for the trying feeling that assailed me, otherwise than as the reiterated attack of a spiritual enemy, who once assaulted the disciples of our Redeemer, and would have sifted them as wheat.

"No further step was taken at the conference with respect to my prospect towards Africa, but in the night, and through the early part of the morning, until now, a degree of quiet has covered my mind, for which I desire to feel thankful. How sweet is a quiet, settled feeling! I trust in God, and hope in His guidance and willingness to go or stay, as may, in a nearer view, be considered right and seasonable.

"7th mo. 27th. The time since I last wrote has been memorable by an unexpected change, or rather suspension of what appeared to have but

little remaining in the way of its accomplishment. I have endeavoured to look to an entire suspension without any definite view, and to consider whether the business may not fall under other care, and I trust I have been willing that it should be so, might that be best.

"The prospect of some delay in the visit to Africa, is likely to be among the things that work together for good. Although I feel satisfied in having been willing to go out at this time, yet under all circumstances, having done all, on my own part, to go, and the way not appearing open, I may now quietly and thankfully proceed with what duty calls for at home, both in concerns relative to Africa, and engagements more at large; above all, I feel cause of thankfulness, that within the last day or two, my mind has been favoured with great peace, notwithstanding some trial of faith in several directions. To feel resigned to the will of our Father which is in heaven, and to trust in Him, even where as to outward sight the view may be rather obscure before us, this has a sweetness which all worldly enjoyments, and honours, and riches would fail to procure. Alas! I have in the year past suffered more than was good from the want of that degree of faith and resignation, which infinite goodness claimed from me; and although I have been at seasons indulged, as the condescending Redeemer indulged His unbelieving disciples, with sensible evidence, yet again fearfulness and depression have come over me, and too much proneness to neglect that application to the fountain of life, in which life is sought and known, and thus become dejected, and have lain down at night and risen up in the morning in sad-

ness of heart, or at least in the uneasy consciousness of the lack of that consolation, which has sometimes been experienced in the remembrance of an ever-present helper and Redeemer.

"What great need there is for us, who have entered into the serious business of considering what can be done for some of the most wretched and depraved of the population of this metropolis, and in other directions, acting as friends and instructors of others, to watch well the state of our own minds, that we do not go into confusion and weakness, by neglecting to repair to the fountain for ourselves. I feel at present thankful in believing that our esteemed and valued coadjutors in this work are actuated by principles of pure Christian love; love to God and feeling for the spiritual and temporal welfare of their fellow-creatures; and trust they will be directed to such measures as shall tend to real good, and that we shall be enabled to unite in the leading principles of procedure, although of different religious persuasions. How thankful may I feel in looking at present appearances and prospects, and remembering about a year ago how my heart secretly craved that Divine Goodness would open the way for what appeared as a duty to engage in, but how or with what companions I knew not. Some obstructions were in the way, which it was not easy to overcome; and sometimes a remark respecting the little that was done, or of the little that could be expected, seemed rather painful; still there was the kind sympathy of many whose judgment we valued, and who were willing to judge favourably of the design, and wait patiently the result.

"When our girls' school was opened in St. Giles's, and for a long time afterwards, the atmo-

sphere was so bad, as to render it almost impossible to spend two hours there without suffering, and the children were very difficult for the mistress to govern. The atmosphere now is greatly improved, the children much more docile, and rewarding the care bestowed.

"8th mo. 4th. Oh! thou ever beneficent Father of the universe, look on thine unworthy subject, who, in the feeling of much deficiency, almost fears to take up the name of *Thy* servant, and be pleased to make the path plain before me, that it may be fully seen what shall be done, and what left undone; and let nothing be withheld in which Thy cause and the honour of Thy name shall be concerned.

"This morning, from a letter received from one in a girls' school, (not of our own society, or making strict religious profession in any other,) it seems very evident that in some of those seminaries the lack of religious feeling is awfully affecting. If we would seek to do good in the world, one of our first objects should be to promote Christian education, if possible, in the schools of the middle and higher ranks of society, as well as amongst the poor. Perhaps no way is so much open for this, as the introduction of good school-books, by sale, or occasionally by gift. Oh! that some well-qualified persons would turn their attention to this class of society, and write with that view.

"My own engagements seem much of the elementary class, and it is a favour to be employed by the lowest and most untaught of the poor and the depressed. Should health be given for a few years of active labour and application of mind, a more easy and quiet scene may be witnessed; yet

feeling the uncertainty of how long, or what the future may bring, I feel stimulated to earnest desire to work while it is to-day: and, oh! that a spirit of prayer may prevail, and 'watching thereunto with all thanksgiving.

"Discouragement has at seasons much assailed me; but it is what I believe I ought to guard against. Feeling of this kind has at times led me wrong, I believe, both in judgment and action. Let faith and hope rather be the prevalent feeling, and the loins of the mind be girded, as those that wait for their Lord. I had lately an impressive lesson against discouragement, in omitting in that feeling to attend the Bible Society Meeting, when even an apprehension hovered over my mind that it might be to my satisfaction to attend. Afterwards I was informed a missionary was there, who had been engaged in the reduction of languages in the South Sea mission. May this omission, and some other experience I have had on the other hand of the advantage of breaking through discouraging feeling, and trusting for strength for a day of trial, may all prove to me that it is the merciful design of our Heavenly Father, that we should not give way to enervating depression, but rather seek to put our trust in His name.

"'The earth is the Lord's, and the fulness thereof,' and how has He mercifully raised up friends to unite with me in kind sympathy, and to promote every design which has been entered into from the feeling of apprehended duty, even some, which in the day had appeared very arduous and difficult. Assuredly I ought to regard Friends of this meeting with affectionate gratitude and love; and if some cloudy days have been witnessed,

when engagements so untried as those of our African concerns have worn a discouraging aspect, let me still hope to the end, and all will, I believe, through Infinite Mercy, be finally well.

"Long awake in the night through a storm of thunder and lightning. I remembered what was heard of a young person in the Kent East Indiaman when on fire, who, on being told the vessel was likely soon to be blown up, kneeled down and said, 'Even so, come Lord Jesus.' How desirable to be ever ready for His summons, whenever, or however it shall be given. How is such a state of preparation to be desired, more than all the treasures and enjoyments of this fading world.

"5th. Although the way be not open in the minds of my friends for me this season to proceed to Africa, I trust the delay will be productive of good, in enabling me to prepare more fully the lessons, &c., I would introduce there, as well as to enter further with my friends upon some very serious and interesting concerns in London. Yet I cannot feel divested of the idea of Africa, or at liberty to look to anything more than a suspension of the prospect of visiting the coast until next year; and with this prospect, and the hope of then pursuing to its accomplishment what was so long before me as my duty, I do feel as though I might look up for further protection in this cause to our Father 'who is in heaven,' and from the feeling in my heart say, I thank Thee for what Thou hast given me to feel in this cause.—I thank Thee for the love which has supported through many difficulties accompanying it.—I thank Thee that Thou hast not suffered me to feel at home in any other circumstances, short of the accomplish-

ment of the charge committed to me, so far as my imperfections and deficiencies would allow.—I thank Thee for giving me to feel that my home is either in Africa or England, provided only that my mind be prepared for the final change.—I thank Thee for this delay in my going out, although I could not feel at liberty to be myself the agent of this delay.—I thank Thee that there is a prospect of this intervening time being appropriated to concerns that my heart has long been bound to; and I trust if it be Thy will, that some concerns of deep interest may be in a degree entered upon in this time, and then I might more freely go out, whether there was much prospect of life being prolonged or not. Let, O Lord! Thy will be done in all things, and Thy time be ever felt to be the best, and the ordering of Thy providence in fidelity and simplicity pursued. This is not a season for taking rest, but for effecting what is called for, and regarding the things without as for the sake of that which is more enduring.

"9th mo. 1st. The time since writing last has been memorable as one of peculiar interest, in which the mind has been introduced into close exercise on some subjects connected with the important concerns of early education and Christian instruction. The Infant School in St. Giles's has been opened, and in the considerations which were involved in the system of conducting these schools, some of our coadjutors and ourselves (as Friends) have been led to close inquiry as to what means will be most consonant with our general views of Christian instruction, and with the principles we each profess, and what can be adopted for good without violating any of our principles. The sub-

ject of the best means to be pursued in school and family instruction, to incite to devotional feelings without a compromise of truth, has been seriously brought into view, and oh! that we may be directed to a right decision. How much cause of thankfulness have we, that the leadings of Divine Providence are so evident in the engagement now entered upon, in one of the most wretched and degraded districts of our great metropolis. How has the goodness of our Heavenly Father brought together, by unexpected means, several anxiously concerned for the promotion of the same object, and desirous to see, what, in His will, should be done for the recovery and improvement of the people. May strength be given for the patient pursuit of our duty, and light be afforded to see what are the next steps to be taken.

"1827. 1st mo. 3rd. It now seems time for me to renew the memento of my thoughts, and to commemorate the mercy of my God in having brought me to the commencement of another year, and my heart is bent in desire, that I may, in this renewed season of probation, be taught so to number my days, as to apply from season to season at the throne of Heavenly Grace, for that wisdom which will, I feel, be needful to enable me to steer a right course throughout this important year, should life be spared so long. It does not appear that the time is yet come to enter into any other station than that of a stranger and pilgrim, wandering at seasons from place to place, because from an apprehension of duty I am a little employed at times in various places, in calling on those I love, to see what can be done in the cause of humanity and Christian instruction in their different neighbourhoods.

"In what way can the great work of Scripture translation be most effectually promoted? Should not our hearts be directed in prayer to God, that He would lead and direct in this cause? Can there be any one, two, or three stations in the world, in which, by a concentration of care and labour, the work may be carried forward, or must it yet remain the work of individual missionaries, with only occasional communication and correspondence on these important concerns? I long to see at least one station, in which the work may be carried on, under a concentrated or combined care, and subject to strict revision.

"Much good might result, if those who feel at seasons the spirit of worship were to assemble in each other's houses, and to read or communicate, or sing, or wait in silence, or pray, as the right feeling should lead: much good might result from such assemblies. And would it not be well if we had among ourselves some minor meetings as a preparation for the larger? Would it not be more easy by this means to repress too forward appearances in the ministry, than when these appearances are so public as at present? We do at seasons seem to need aid in the direction of the mind in devotional feelings. This should be sought from the source itself; and I do trust there will ever be preserved devotional assemblies, in which there shall be no interference in the direction of the mind, but that which is apprehended to be of Divine direction. Still are we not authorized from the Scriptures of truth, and from the example of our Lord, to read on some occasions the Scriptures in our assemblies?

"4th mo. 3rd. Much as there is to interest me

in England, my heart is strongly attracted to Africa. Reason may plead that the same objects might be pursued here with far less risk of life, but a bond more powerful than mere human reason, seems to bind me to labour for a season with and among that people. Awful indeed is the remembrance, that one after another on that coast is still visited by trying sickness, and that much mortality prevails; nevertheless the will of God must govern every where, and our day in any place will be according to Divine determination. It is sweet to look forward to that scene, to which my heart is bound, and I trust way will be made in the minds of my friends, so that I may go with their concurrence.

"What we have to do individually, is to labour in sincerity of heart in great or in little things, as each in its season may be appointed, seeking only to have the heart rightly engaged. It is in the aggregate of little things that a greater amount of good is seen, and in this beneficent arrangement our Heavenly Master is pleased to permit that even the last and least of His flock should take a part, and not that the whole field of duty should be occupied by a few. I was much struck last evening with the thought, that although the distribution of small tracts by weekly loan, is, even among the lowest order of society, an excellent means of inducing the mind to turn toward that which is good, and of bringing the general state of poor families into view, so as to lead to other measures for their improvement, yet that the advantages of this distribution are not by any means confined to a low or untaught condition of the people, but greatly applicable to one of considerable advancement. It will always be a likely instrument of good to lend

well-selected tracts in a kind and friendly manner, and particularly to children and young people. The variety will please, and persons of judgment, discretion, and piety may use their leisure and retirement to excellent purpose, in making a judicious selection of instruction to pour into the domestic circles of many little families for good.

"4th mo. 28th. 'And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious.' These words are contained in a page of Holy Scriptures, on which I have this morning opened, and how precious is the prospect of such a state as they represent. May all our desire be to lead those, whose everlasting welfare we seek, to this sacred ensign of the people, and to His glorious rest; the rest in Him and in His heavenly guidance, and may we as a society do our part, especially by the influence of Christian education, in leading others to that rest which remaineth, even in this life, for the people of God.'

CHAPTER XII.

Her second Voyage to Africa—Arrival at Sierra-Leone—Engagements whilst there—Illness—Returns to England.

"1827. 9th mo. 14th. My way has been prepared beyond my most sanguine hope for the desired object of African instruction in Sierra-Leone, and now it is expected in the course of next month we shall be moving on the great deep, in hope to be permitted ere long to be on the scene of action in this heart-interesting cause. I go alone, as to our own society, yet with the affectionate desires of my friends for success in the engagement, and shall have the company of the Church Missionary Society's agents, and of several going out as missionaries to Liberia.

"10th mo. 3rd. Our places are now taken, and although we have not had the equinoctial winds, we must hope that all will be ordered well, and seek to be prepared for what may be permitted. Watchfulness is needed, that the day's work may go on with the day, and no hours be lost. I sensibly feel this morning that my time is precious, and should be occupied in a steady, self-denying pursuit of duty, and that in every place I should be desiring to see the arisings of truth, and an acknowledgment of the excellency of the Redeemer's kingdom, and a desire for its prevalence on earth. I feel humbled in the sense, that these desires have

not been so prevalent as could have been wished. In association with our friends we have not been enough anxious for our own and each other's advancement in the truth. The position in which I stand feels awful, and the thought of an engagement, which may be for life or for death, renders it my incumbent duty to inquire, before I leave these shores, whether I have discharged the trust to those dear friends around me, which has been committed to me, as a messenger of truth to the assemblies of Christian professors with which I am united. The truth must be avowed, and whether myself or others be convicted by it, we must be careful not to enter into unauthorized accommodations, or to lower the standard, but strictly to follow as our Heavenly Master shall be pleased to lead and to open the way.

"My mind has been drawn toward little children, in whom reason and reflection are just beginning to dawn, and I think we want some outward and attractive means of drawing the mind to devotional feeling. This, even in regard to little children, should have the pious and good for its agents, and such as act in it from the purest and most disinterested principles. As soon as the mind is capable of receiving heavenly truth, and how very early has the infant-school system proved that to be, children should, I think, be assembled occasionally to endeavour to seek the Spirit of prayer, and to be instructed in such Christian doctrines and precepts as their opening minds are prepared to receive. Oh! might we meet such little assemblies in Sierra-Leone, and be guided by true Christian love and feeling in leading them to the knowledge of such important points of reli-

gious truth, as might seize upon the first feelings of their hearts, and become, through Divine aid, the means of directing them, even in this early stage of their existence, to the love of God, and of Jesus Christ our Lord and Saviour.

"26th. I have been induced to look at the possibility of the time of remaining being prolonged beyond what was at first seen. This has been accompanied with some feelings of close trial, in the inquiry of, will it be right to remain another year in Africa? And although the prospect of not returning next summer is one that I believe should not be given way to without a clear persuasion of its being right to remain, my mind has at length been brought to a degree of quiet hope, that if it be right to remain I shall be permitted to see it clearly when in Africa, and that it would be best to go under a feeling of resignation, unreservedly to devote myself to the object before me, until what appears to be required shall be accomplished, should life be given, whether it be for a shorter or a longer season; and although, owing to the liability in my constitution to suffer from damp, gloomy weather, and particularly also from want of air, which we are informed is so prevalent in the rainy season, I still feel that, if it be right to remain, these considerations should not have undue weight. My life will be preserved if it be best that it should be, and I now feel quiet in the thought of going without any certain prospect, and but little expectation of coming back before the rains. May I be strengthened to feel that I can, in the moment of departure, resign my near relatives, my friends, and my all into His ever-bene-

ficent care, and desire from day to day to find in Him my life and my all.

"My calling is for the present much with the poorest, and youngest, and most untaught of the people; and it is right that my mind should be brought into sympathy with their state. Is not the life more than meat, and the body than raiment? still it has pleased Divine Wisdom to appoint the maintenance of life and the shelter of the body, by such outward and tangible means as are suited to our present state; and as in the natural, so also it may be permitted in the spiritual.

"11th mo. 4th. 'O that men would praise the Lord for His goodness, and for His wonderful works to the children of men.' It is in the alienation from Him, or in the want of entire subjugation to His heavenly will, that the disorder and misery of mankind consist; and whatever approaches there are to a submission to His Divine government, these, as they are yielded to, introduce to harmony, to order, and to happiness. Why then should we have any other thought or care, in comparison of the desire for entire redemption in Christ Jesus—that redemption of the soul and of the heart, which will bring forth its influences in and upon the whole body of thoughts, and converse, and conduct. How grateful would I feel that my way is so clearly open for engagement in Africa. One desire yet remains, which is for a willingness unreservedly to surrender my life on the great waters with cheerfulness, should that be required of me, and no entrance given to the land of my attraction, but in the resignation of my will to go there. Although with the prospects before me, it may be

permitted to me to pray, that, if consistent with the Divine will, I may yet see the land again before the close of my pilgrimage, I know that the Most High can accomplish His designs when and how He will, and that all our care should be to dwell in His will, and from day to day to be desiring before and above all things to follow Him. May my heart be daily turned to the remembrance of Redeeming goodness, and imbued with that feeling of love, which would desire even for the Publicans and sinners to 'behold the Lamb of God which taketh away the sin of the world,' and to come unto Him. May I dwell under the sense of His fear, and in that become more and more divested of the fear of man, or of any fear that would hinder from growing in grace, and in the knowledge of God, and of Christ Jesus our Lord.

"'For ye shall not go out with haste, nor go by flight, for the Lord will go before you, and the God of Israel shall be your rere-ward.' Isaiah, lii. 12. This language has been applied with a power to my mind that cannot be mistaken, as to the source from whence it proceeds; and I have believed that in the prospect toward Sierra-Leone, and in the view of some home duties of deep importance, it is right that I should keep it in remembrance, that not by any power that I can command, will the designs that have been in a degree unfolded before me be promoted, but only as Infinite Wisdom shall guide and open the way, whether in Africa or England.

"How much do I feel the need of a supplicating spirit more generally prevalent with me, both in and out of meetings. The sense that this has not been as it should have been, and of the con-

sequent lack of spiritual communion, often has caused the evening of the Sabbath to be a time of depression. Ah! when shall I know the intercourse with the 'Father of lights,' from whom comes every good and perfect gift, to be so open and unobstructed, as to give that perfect peace which is the result of having the mind staid on Him, and to dwell in this peace from hour to hour, and to know its predominance in my lying down, and in my earliest and mid-day thoughts and avocations. I do not say that my mind is wholly a stranger to this precious privilege, but I greatly desire its more general dominion in me, and a greater fidelity to the unfoldings of that light which would in all circumstances rightly guide. Let me not forbear to acknowledge, that since the conclusion to proceed to Africa, I have often been favoured with a degree of consolation and quiet, truly strengthening and supporting. All I have to desire is great watchfulness unto prayer, and great fidelity in waiting for, and in following the Divine guidance in all my ways. 'In all thy ways acknowledge Him, and He shall direct thy steps,' is a truth which my heart at this moment feels.

"How earnestly ought I to supplicate for power to remain tranquil and resigned on our way to the scene of so deep an interest; and even before setting out, patiently to pursue the duties of each hour to the best of my apprehension, still resting in the assurance that Divine Providence is opening the way for the introduction of Christianity in its pure and peaceable principles, into lands now depopulated by the miseries of a cruel and desolating warfare. Oh! that the people might be

brought so to love the Lord our God with all the heart that they may join sincerely in the heavenly anthem, 'Peace on earth!' whilst they sing, 'Glory to God in the highest! Glory to God in the highest! Peace on earth, good will toward men.'

"After various delays I set sail on the 11th of 11mo. in the St. Andrews, in company with the missionary friends before mentioned, and we were permitted after a rapid passage to land at Sierra-Leone, the 9th of 12mo. 1827.

"In anchoring at this port, the fine view of Free Town, in which are many handsome buildings, the fresh and beautiful foliage of the trees in its vicinity, and the mountains covered with verdure, rising with majestic grandeur in the bounds of our view, presented a scene so interesting, that together with the attraction felt towards the dear children on the coast, it was not easy to imagine there could be any unconquerable difficulty as to European residence in the country; still it could not be concealed from the most sanguine, that even in approaching these shores, the influence of the heat was felt to be greatly relaxing, and experience must confirm the conviction of the precariousness of European life on this coast, and of the great claim which the instruction of native teachers presents for the prompt and efficient help of the friends of Africa.

"It was a great comfort to us soon to meet some of our dear friends on shore. With some of the missionaries I had been previously acquainted in England, and with others had had the advantage of friendly, open communication on the way, on subjects of importance and of mutual interest. My kind friends J. and A. Weeks invited me imme-

diately to take up my abode with them. Although their hospitality and friendship in this distant land were truly consoling, and I felt it as a claim for thankfulness to Him, who is present to help and protect, as well when far from near relatives and home as in any other circumstances, yet I could not at once conclude upon anything more than to remain with them for the present, and wait to see whether Free Town, or the village districts, would be most favourable for pursuing the objects in view.

"On the day after our landing, I visited the Free Town Eastern School. The school contained about two hundred children, boys on one side and girls on the other. The room had been built for the purpose, ample and commodious, and very pleasantly situated near the sea. The scholars are chiefly the children of the American settlers, together with a few others sent from native districts in the vicinity of Sierra-Leone, and boarded in Free Town at the expense of their parents, for the advantage of having them sent to the day-schools. The attention and intelligence of the boys in this school delighted me; and never had I seen a company of children, in any school, whose countenances struck me as more expressive of a lively disposition to imbibe instruction. They answered questions from the Scriptures with readiness, as also on other subjects of interest, and evidently enjoyed the opportunity given them of receiving further instruction.

"The engagements I had in view in Sierra-Leone were, first, the obtaining of an outline of the principal languages spoken by the liberated Africans and others in the colony, so as, by taking down in writing, in an easy and distinct orthography, the

numerals and some of the leading words, to identify as far as may be practicable the dialects of the different tribes,—to form an idea of the number of distinct languages spoken in Sierra-Leone, and to consider what prospect there might be of proceeding to reduce those of most importance to a written form: also to prepare such an outline for elementary instruction in each language, as might introduce the pupils in the liberated African schools to a better knowledge of English than they at present possess.

"The school-vacation at Free Town having commenced soon after my arrival, my friends J. and A. Weeks kindly accompanied me to several villages in pursuance of the object in view. The first place we visited was Wellington, of which Thomas Macfoy, a native of the West Indies, is superintendent. From his register of the names and native countries of the people under his care, I found an unexpected facility in obtaining a knowledge of how many tribes were resident in the village, and the number of persons belonging to each. From these various tribes T. M. sent for the most intelligent individuals as interpreters. Besides Wellington, we visited in this engagement, Allen's Town, Leopold, Regent, and Gloucester. Sketches were taken down of the numbers, and of some leading words in twenty-five languages; and J. W. suggested, that by an arrangement which would present at one view, a few words in each language, one elementary book might serve for a whole school, although the children might be of many different tribes. The idea was adopted, and thirty distinct dialects were taken down, and have since been presented to

the notice of the committee, under the title of "Specimens of African Languages," &c.

"The Africans of the colony of Sierra-Leone are acknowledged to be a docile, affectionate people, and easily governed; but very serious difficulties are sometimes experienced, in cases of trial before magistrates, from the little knowledge the people have of the English language; and to a feeling mind it must be truly distressing, when, as is sometimes the case in trials affecting life, it can hardly be distinguished, after a long and harassing examination, who are the innocent, or who the guilty. From the same deficiency children in the schools have sometimes been punished for disobedience, when it has afterwards been found that they did not understand the direction given.

"That some of these poor little children do appear on their arrival only like moving skeletons is indeed true. Nothing but the very representation of death could equal the worn and wretchedly emaciated appearance that some presented when I lately saw them, having but within a few weeks been received from the slave-ships. There are sometimes melancholy instances of a feverish, ravenous appetite, inducing these miserable little victims of oppression, as soon as they land, and are brought within sight of poultry and other kinds of food, to fall upon stealing it, half roasting if possible, and eagerly devouring it; yet still feeling always in want, and always out of health.

"About four weeks from my arrival, I was seized with a severe attack of fever, and received from my friends J. and A. Weeks the kind care of near relations. Their solicitude for me was still

continued when we were all three confined with fever, and in separate apartments, under the care of native nurses. I have indeed to acknowledge that nothing was lacking, and especially to remember with thankfulness the sustaining and consoling sense of Divine Goodness near, with which my mind was visited in the first attack of sickness, and the support still experienced in its continuance, from the assurance that He would order all things well, and all in mercy.

"Being strongly recommended to return to England, both by my medical attendant and missionary friends, I set sail in the St. Andrews on the 20th of 2nd month, accompanied by my dear friends J. and A. Weeks. When we were on board, a precious calm overspread my mind, and thankfulness to Everlasting Goodness sweetly prevailed. My return was much earlier than had been looked for, and yet so freely had my way been opened in Sierra-Leone, that I think I was not aware of anything having been in view that did not appear to be in train for accomplishment; and my hope was, and is, in Him whose ways are higher than our ways, and His thoughts than our thoughts, and who can accomplish His own beneficent designs, in whatever way shall please Him, by weak instruments, or by His own immediate power, without the employment of human agency of any kind. We had so fine a sail for the first eighteen days that we could work and write as on shore. Afterwards high and fearful squalls came on, and were so awfully strong that the ship was nearly wrested from the hands of the helmsman, and the captain feared we should have been lost. Ah! how little at that moment did all human

things appear in comparison of the great work of preparation for appearing before a Judge of infinite purity, and mingling, through redeeming mercy, with the spirits of the just made perfect. It was a season I desire ever to remember with feelings of humiliation and thankfulness; and I fully believe that in this, as in other seasons of dismay, the judgments of the Most High are as His mercies, 'true and righteous altogether.'

"After a quick passage we were permitted to land in Plymouth, our hearts, I trust, penetrated with thankfulness to the Father of mercies. My mind has for years been impressed with a conviction that our great duty toward Africa is to strengthen the hands of the people to promote each other's good; and, if we may be so permitted, to be instrumental in leading some to the acknowledgment of Christianity from experimental feeling, who may become humble instruments in the Divine hand of spreading the truth and the love of it, and especially among the rising generation of Africa. It is the Africans themselves that must be the travellers and instructors and improvers of Africa. Let Europeans aid them with Christian kindness, as senior brothers would the younger and feebler members of their father's family; but let it be kept in mind, to what perpetual interruptions every purpose must be subject, that is made dependent upon European life on the African shores.

"4th mo. 5th. I feel thankful for the opportunity I have had of visiting Sierra-Leone; and have, before I went the second time, thought that to be there only for one month, I could be glad to undertake the voyage. My own mind is now so far divested of the concern as to be fully at liberty

to pursue African or other engagements in England, without any present view to a future visit to that coast; yet, I trust, with a feeling as much disposed as ever to be resigned to such a visit, if required, and not in any wise to desire to choose my own path, but only to know the Divine will concerning me in this cause, and to be enabled to do it.

"10th mo. 29th. In remembering, O Lord! that Thou art great and good, and canst in Thine own appointments not only humble into the very dust, but cause to rejoice in hope, because of Thy own designs of mercy; in this remembrance of Thee, and the feeling that Thy Divine Providence is opening the way in various directions to much good among many people, and more and more showing that Thou hast it in view to teach those who love Thee, to strengthen and help and guide the weak, in this shall my heart rejoice; and I will (Thy Divine help enabling) endeavour quietly to pursue the path of humble duty, and to trust to Thee for help and guidance in it from day to day. Give me, O my Father! suffering or consolation, as shall eventually be best for me, only permit that I may be taught to know Thy will and to pursue it, whether it be to the praise or censure of those around. Accept my thanks that Thou hast given me, in Thy beneficent kindness, enough of favour with endeared and justly honoured friends to act with them in concerns of near interest in Thy cause. Teach me to overcome all in my own nature that may yet remain opposed to that which is most pure and spiritual, and make me wholly such as shall be prepared to meet the final summons from this state of trial and of pilgrimage, whenever that summons may be sent.

"11th mo. 3rd. I am sad in the reflection on the lack of more religious life in myself and some others, who should be as shepherds; yet we are not without the favour of some evident visitations. Oh! for a more sensible out-pouring of Heavenly good among us.

"15th. I have this morning parted from my beloved friends J. and A. Weeks, who are leaving for Africa. We have had much to console us in our recent intercourse. I felt the parting sensibly: they are going as into a land of death. Shall we ever see or almost hear from them? But let me remember whose are all our lives! I had a solitary ride home, and felt on arriving that I must soon return to my engagements, although my heart is still remembering with pensive feeling my much endeared friends.

"My mind was bowed in meeting in secret supplication for our society, that we might indeed know our call, and be imbued with a feeling that may enable us faithfully to pursue the path of duty. It is a matter quite looked for, that Friends should in a society capacity, ere long enter into some benevolent engagement on behalf of the uninstructed, and especially of idolatrous nations. May we be taught to see and to feel what our path of duty is. Oh! may the position which Friends hold in Christendom be faithfully maintained! Let us see our way in this one point, of the means that can and may be used for the awakening of the careless, and the teaching of the ignorant!

"12th mo. 31st. Again I feel it is due from me to 'trust in the Lord' being persuaded that none ever trusted in Him and were confounded—to

adore Him in humble gratitude, and acknowledge daily His mercy, to thank Him for His preservation of me, to acknowledge, with humble love, every degree of grace bestowed, to love Him always, and seek to love Him more and more fervently; always, day and night, to confide in Him, believing He will do all things well. Has He not been better to me than all my fears, and good to me beyond my hopes? When the enemy has sought to sift me as wheat, has not the Redeemer's intercession prevailed, that my faith fail not? Oh! let me trust in Him evermore, not leaning to my own understanding.

"1st mo. 1st, 1829. Lord, Thou art good, and doest good! How great, how long-suffering have been Thy mercies to Thine unworthy servant in the year which has now passed! How sweetly hast Thou suffered that year to close upon me, sinking to rest under a grateful and quiet sense of Thy love. The day again breaks, and again my heart acknowledges the sense of Thy goodness. Oh! let the direction of my spirit from day to day be to Thee, and only to Thee! In all the duties and cares that may arise before me be Thou my guide, my solace, and my all! Let me never seek or desire anything so much as to do Thy will, and abide in Thy love! Be pleased, O Lord, to strengthen us, as a society, with Thy life-giving presence! Direct and guide us, that our eye may be singly turned to Thee! Enable us from day to day to draw near in true supplication of heart! —unite us to one another in the bonds of true Christian love!—and teach us to unite with those who love Thee, of every name, and to seek, where Thou shalt so permit, to bear up the standard of

truth and righteousness in the sight of the people! —and grant that many may be, in Thine own time and way, through Thine own heavenly power, attracted to it! Keep us watchful!—enable us so to dwell under a sense of Thy life-giving presence and power that we may grow in the root, and so bring forth fruit to Thy praise! Yet, keep us from outward show!—teach us to remember our Saviour's injunction not to present either our prayers or our alms before men, or even to fast to be seen of them; but rather to anoint and wash. To pray to Thee in secret! Help us thus to commune with Thee, and permit us to abide, O most merciful Father, under Thy shadowing wing, feeling that Thou art indeed Almighty!

"28th. In every place where there is a Friends' meeting I would desire to see an association for the distribution, by loan, of Friends' tracts and others; also a depository for the sale of these tracts; and once a year a general distribution, by gift, of some tract calculated for usefulness, and this to every family. I want to see another tract from J. Woolman's writings on labour, on loving our neighbour as ourselves, and against luxury and its nearly-allied concomitant—oppression.

"During the last nine years, seven of which I have passed as a houseless pilgrim, all my wants have been freely supplied, and resources have been given me by which, though I was not much beforehand, yet there were always the means of freely and without much limitation pursuing good objects—corresponding, buying and giving tracts, journeys, and in other concerns—having the many advantages of one of larger resources. Great has been the kindness of dear Friends, and freely have

they united with me in the pursuit of right designs.

"29th. The words 'Good Thou art, and good Thou dost,' came powerfully to my mind as I sat down before leaving my room this morning; and feeling the sweetness of such remembrance my mind was impressed renewedly with the belief that it is good to have the memories of children furnished with the language of pure, devotional feeling, and that it will be right for me to teach such to commit to memory, in hymns and prose, such expressions of a devotional nature as may seem suited to their state, if desiring after good, and recommend them not to use such formally or insincerely. And it may also be right for me in some circumstances to sing with little children, in simplicity of heart, the acknowledgments of prayer and praise.

"I believe it is likely to have a more impressive effect on the mind of a child to be taught the devotional language 'Thou art good!' than the more distant acknowledgment, implying mere reflection. Still may we keep as close to truth as ever, acknowledging that silence, or the attention of the mind, is the first lesson in military discipline, so it must be also in that which is spiritual. Let this silent attention be called for in the commencement of our meetings for the dear children: but why should any prohibit singing in these meetings? Have we not the highest authority, when the Redeemer and His disciples sang a hymn together? and was not there an exhortation to the right singing of 'psalms, and hymns, and spiritual songs,' singing with grace and melody in the heart?

"2nd mo. 7th. After a wakeful night and a morning of retrospect, it seemed impossible to decide by mere reasoning what my future steps should be; my mind is much engaged for London, yet present strength not equal to much walking; my position as to home uncertain, yet nature longing for domestic associations. My heart bent on the pursuit of the African cause, yet not at liberty to relinquish, even for that, engagements in London. The issue of all my thoughts on these things seems to be, I cannot forsake my engagements in London. I cannot relinquish the African cause. Divine Providence is all-sufficient to direct the hearts of my friends so that these two objects shall be met, if it be His will. He can control all things. I must look to my Father which is in heaven, and trust in Him.

'My Father has a thousand springs,
And bounteous is His hand!'

I would not be indolently thoughtless, yet desire to be humbly submissive to whatever He shall be pleased to appoint, and to be 'without carefulness,' looking to Him, and pursuing the path which He is pleased to open before me. What my heart desires is the constant prevalence of pure love, confiding, undoubting faith, and that devotedness of heart which renders all things comparatively easy—where indulgence is not sought, but the will lost and relinquished in the will of God. May my heart be kept watchful and true in its direction towards Him. Were I to remain anxious and unquiet until my path should be clearly opened, or dwell in solicitude for myself until a future appointment and provision, such as circumstances

seem to need, were made quite plain before me, I believe the infinite love that God has manifested would be unworthily requited by me.

"Ought not the experienced Christian in his happier moments to long for heaven, where there will be none of the failings and defects, to which even those who have taken some steps in the right path are yet prone. No repelling coldness, no rigid self-righteousness, no hard feeling of any kind to prevent or check the flowings of pure and perfect love, but perfect and unmixed conformity to everlasting goodness for ever reigns?

"I see so much in the indulgent system of education now adopted for infants that may be extremely liable to perversion, that I cannot but greatly wish to see it modified and regulated, and less of the excitement of musical sounds, poetry, &c. This may seem to stimulate for a time; but the common course of life may, I should fear, feel more flat and dispiriting from the want of this wonted excitement.

"Oh! that the members of our Society may be fully shaken from resting in the love of ease, and present enjoyment even of that which is apparently lawful and right! Oh! for more watchful retirement of mind, more direction of heart among us to the things that are eternal, more willingness to disregard the roughness or smoothness of the path, if only our Lord be followed, and His cause advanced in the earth. But there has been too much among us of resting in the enjoyment of each other's society, and shrinking from what would be an interruption to our ease, or incur arduous and difficult duties. Not that any should go into difficult and laborious services without a sufficient

object, or reject that true calmness of life in which the mind and judgment may be clear and active; yet let us remember calmness does not imply lethargy, supineness, or a selfish love of ease. Our Lord's will and devotion to that should be our leading and controlling principle day by day. In many circumstances our being equally ready to take up a difficult work, or one more agreeable to nature, may be the test required of our real obedience and allegiance to the cause of our Lord.

"3rd. mo. 20th. There appears to be at present a correspondent feeling among different Friends of sincere minds and religious character in favour of the use of devotional readings. It is thought that the use of means consonant with sincerity may be more generally adopted among us to real profit. Some theological works there are, indeed, that evince so little life that they do not seem to awaken that feeling we want in reading them; whilst others, both meditative and instructive, convey a savour which it is truly grateful to feel, and the benefit of which, through such mediums as these, we ought not to neglect. Oh! let it ever be our sole aim to seek in everything the advancement of religion in our own minds, and the minds of others, and only value outward means as they are subservient to this all-important end.

"How much have I to be thankful for, in having been so greatly preserved from that tremulous uncertainty, apprehension, and reasoning, as to whether or not my occupation is just about the right thing, which has at times, in days past, been so depressingly felt on some occasions; not particularly in important concerns, but in daily occupation. Amongst many imperfections in mind

and conduct, one thing particularly I must lament, and that is the lack, in myself and others, of deeper and more perpetual exercise of mind in meetings. The outward eye too much intercepts the inward exercise. We look on each other as we meet in going in; and, though there is but little appearance of gazing, or unsettlement of that kind, in meeting; yet it is evident that the spiritual exercise is too much neglected. But, oh! I fear lest those who should be as elders, and ministers, and leaders of the people should be really more blamable than others, in that their important post is not more livingly watched. There is also, I fear, too much leaning toward favourite ministry in some that checks the disposition to seek for the prevalence of life when without these aids.

"I wish that we had some small social meetings for open conference on subjects of spiritual interest, for instructive reading, and for Christian retirement together; something correspondent with what was said of them that 'feared the Lord, spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him, and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels.'

"Will such assemblies, such social meetings, of those who long to be in all things the sincere disciples of Jesus, be formed among the members of one religious class of society, or will they be between Christians in heart of various names?

"We cannot but allow that the members of our own society may often retain their principles outwardly, when in heart they are not one in the principle, only avoiding immorality, and prefering,

on the whole, to retain a place as members of the Society.

"Some further bond among those whose minds are fully bent on the attainment of entire redemption would, I think, be a great advantage. Some meetings for helping and strengthening one another by peculiar sympathy and united exercise and conversation on subjects of eternal interest might, I should hope, be favoured with the Redeemer's presence and help, if kept in true humility, and in the fear of the Lord.

"Labour in the work of translation is, I fully believe, to me a sacred duty, and must not be deserted. Oh Thou, whose is the greatness and the power! who canst do all things, and order all after Thine own will, if Thou seest that it is only the weakness of nature, in myself or others, that obstructs this good work, and causes to shrink from its difficulties, give more, O heavenly Father! of life and feeling in Thy cause; and give us to be willing to make whatever effort is called for, to be Thine instruments in opening even the first and most outward of the gates of knowledge to those for whom Thou hast given us to feel.

"3rd mo. 29th. What cause have I to be thankful for the love and unity of dear friends, and for the belief that way will be opened in time for all that my heart holds most dear—the Christian education of little children, and the advancement of the cause of Christian education in society at large. In this concern, I trust that disposition will be cherished, that seeks 'glory to God in the highest, and on earth peace, goodwill towards men.'

"It seems wonderful to feel my present state of health and reviving strength, when I look back to my last visit to the colony of Sierra-Leone. My way appeared clear for returning, at the time I concluded to return; yet the awful scene at sea induced close feeling, as to whether the season had been enough taken into view. Through all Divine Providence has brought me by His pleasure. Oh! that added life, and a return even as from the brink of the grave, may be devoted to His service; and that in all the care that may arise for education or other right concerns, the very first object may, from day to day, be watchfulness over my own heart, and desire after increasing preparation for the heavenly kingdom.

"It is necessary that young missionaries should have a time of trial, under oversight, before they leave England. I am much impressed with the belief, that a very sedentary and studious life is not favourable as a preparation for missionary enterprise. There should be more occupation for both body and mind, as to exertion for others. The habit is too much that of ease and quietness for the subsequent difficulties of a missionary station. If they could be practised in surgery, carpenter's work, gardening, printing, book-binding, &c., it would be valuable to them. Missionaries would, I think, have more effectual success, if they could present a little community of farmers, spinners, weavers, joiners, and the simple arts of life, and teach schools, and give religious instruction at the same time. They should show in such a community how people may provide themselves with all the necessaries of life easily, and have to spare for others. How I should delight to see such a

preparatory station in England, and a few, both English and Africans, dwelling in it. They might each learn also all things necessary to provide for themselves food, and clothing, and shelter. Might not a school for young children, even wholly apart from any missionary view, be attached to such an establishment, as the Moravian boarding-schools are to their settlements? May I not trust that Divine Providence will direct in this work, and that the sadness of heart now felt for poor Africa may one day be turned to rejoicing, when we can see such an establishment as is wanted for them here, and see the glorious work of scriptural translation, and the interesting concern of the education of little children going on at the same time? O! Thou who seest the sufferings of that oppressed people! who seest also the darkness of the mind, and the difficulties which those who have been concerned to dwell among them find in labouring for their good, be pleased to aid us by Thy guidance, and strengthen us by Thy power, that we may see, and feel, and willingly move in this Christian and righteous cause. Help us also to pursue the great object of education on a principle that shall be right in Thy sight, and teach us to look upon all mankind as the children of one almighty and most merciful Father.

"6th mo. 9th. I have feelings of sadness through a sense of the difficulty of doing good to Africa, yet my heart is still bound to the cause. Oh! that our friends would meet, and enter into consideration of these engagements. I think I could, with equal willingness, be either at a station here or in Africa, only let Friends be united in what they think best. Many discouragements are pre-

sented to us by others, to prevent our engaging in the instruction of natives in this country; still I see no other way so likely to do effectual good, although previous attempts have had much to discourage, as well as, in some respects, to animate. How can we help the people here or there, and at the same time guard them against undue dependence? I would not shrink from Friends going out to Sierra-Leone, but only let it be with agents ready to help them, and have their system in right organization: until that can be done, I see not any thing there but preparatory measures. Let it be done, then, boldly and freely; and let those who devote themselves to the work here, be willing, if required, to go out with them when ready, or if the lot fall on others, let us hope that agents will be found when needed.

"The measures hitherto adopted in Sierra-Leone have not succeeded to much extent; the station has been difficult, and patience is still called for. We do not say to those who have laboured, labour no more: rather let the work go on both there and here on right grounds, and a hope arises that Truth will yet finally prevail. I fear there is something more in that colony than has yet been fully seen, that has not been on the true foundation. The Africans have not been advanced in the scale of Christian society as could be desired, and there has been in some things a state of depression not fully accounted for.

"13th. How great is the mercy and goodness of God to an unworthy servant! My mind has been too much turned to caring for the morrow, when all I have to do is to seek to pursue my

Heavenly Master's will, and leave what concerns myself, or my future provision, in his Divine hands, only careful in thus committing myself into the hands of a faithful Creator, that it be in well doing.

"My mind is so clearly satisfied that translation is its work, that I should keep myself prepared for a return to Africa whenever the way shall open for it, should that appear the best means of pursuing this object.

"14th. Peace flows in my mind as a quiet stream; and a sweet sense of Divine acceptance, in the dedication to African engagements, is truly strengthening and consoling. Desponding as many have been in that cause, and ready to regard the district to which my mind has been directed as at most a forlorn hope, my heart is still strongly turned towards it; and even the difficulties which exist there sound a louder call to this line of duty. Translations must be pursued, female education, and some more consonant system as to religious meetings, to take off, in some measure, from the dependence on foreign aid, should both, I believe, be regarded as among the duties owing to this interesting but suffering people. Had they no sins to be redeemed from, no follies to overcome, no exceptionable features in their present habits and character, where would be the necessity for the deep solicitude which is now felt for them? All these deficiences we see, and they claim our anxious care as Christians and as brethren.

"7th mo. 5th. Through the great and preserving mercy of our Lord, I have now been permitted to meet again my friend George Bennet, who has lately returned from a missionary tour round the

world, and has seen, during eight years travel, much of the work of the Lord in the hearts and habits of the people in far distant nations.

"Among other duties, visits to little schools, and to the children in workhouses, appears to claim early care; and yet nothing should, I believe, prevent me from going out to a more distant station, whenever the way may be fully open to it. I long to see the true missionary feeling, both here and in Sierra-Leone—piety, the grateful sense of redeeming goodness, and the sabbath of rest in the will of our Lord. Let me fully attain to this, and dwell in it. And, oh! teach me to go in Thine own time to the work appointed to me; and then, O my Redeemer! be pleased in Thine abounding mercy to inspire the language in thine unworthy subject, 'Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation.' May I be taught to keep in perpetual view my calling, and ever to feel and act as one appointed to missionary labour in the blessed Redeemer's cause. How great is Thy mercy, my God! in permitting this appointment: lead me and guide me in it, to do Thy will faithfully from this day, and, oh! be pleased, through Thy beloved Son, our heavenly Mediator and Intercessor, to forgive all the past, and to draw me nearer to Thyself, in Him.

"Again let me acknowledge the claim to thankfulness for so great a divestment of worldly cares as I have been permitted to know, and for favour in the sight of my friends, so that many things have been made easy to me. But the living by faith has been needed. Divine providential mercy has been unremitting.

"7th mo. 17th. I went to Newington to meet

the African Instruction Committee. I felt it right, at the closing of this committee, to unfold the prospect before me of returning to the coast, at such times as my friends could see to be most eligible, either on the approaching or the following season. No obstruction, that I am aware of, exists in their minds, or at least was conveyed, excepting the reluctance to take responsibility in a concern so critical as to health and life. Even these appear to me secondary considerations, where duty is concerned, and that I fully believe is in this instance. It appeared, from what was expressed, that next year was regarded as a more favourable time to look to than the present; and to this I must turn, believing it will be right for me at that time to remove for a season to Africa, and not depend on any responsibility of others as to risk.

"23rd. In retracing my journal for the last two years, I feel that there has been too much anxiety of mind, so consonant with my constitutional temperament, but which should have been more fully overcome by the calming influence of Divine light and love. May I learn, from retracing the past, and henceforward be enabled to move on with quietness and decision, as openings present; and diligently pursuing present duty, forbear much speculation about the future, further than as quite clear openings seem to call for. It will be desirable to keep retired, to speak little of my own purposes, but to act on what is evidently seen to be duty.

"30th. How precious is time! I have not felt at home lately in the easy intercourse with dear friends, unless there be an object in it worthy the present pressure on my mind. How great, in such circumstances, is the value of my present degree of

detachment. Oh! may it be rightly employed and improved, and heavenly help be daily sought!

"8th mo. 6th. Never may I forget the precious quiet of this day. Prepare me, O my Father! to do Thy holy will. Give me to see my path, both on behalf of the lowest ranks of little children here, and the poor Africans. Preserve me in the sweetness of love and peace with all. Let me be taught to seek Thy praise in all things, and to acknowledge Thee in all. Bear up our friends. Let Thy life be raised into more full dominion.

"11th. In the meeting to-day there were some intimations of the low state of things among us as a Society, in which I could not but silently unite, although I felt sad. There is that which lives, and yet there is much of death amongst us. We assemble on great occasions, and there seems a glow and accumulation of strength, yet let us not deceive ourselves. See what the meetings are, detached, and where are the strong meetings?—where the assemblies of the Fathers, as in days past? Oh! that the work of heavenly renovation might commence here! Oh! that the solid feeling may be abode in, and none desire to take false comfort, or to hope and think things are better with us than they really are! What we want is the flame of heavenly refining love, not a mere outward exemption from reproach, a mere passive blamelessness, that rests in the avoidance of evil, but is not zealous to do good, and to promote that which is good.

"I believe, if the mind be quite in right tune, there will be a pleasure in all engagements of duty, known only to those who are prepared by Divine love to be gratefully obedient, and thankful to be

employed, even to physical exhaustion, when any good may be hoped for from the instrumental labours in which the mind or the hands may have to engage. Yet would not such a state of rejoicing require that there should be clear evidence of the present work being just the right work for the present time, and also a sense of the day's work, in other respects, keeping pace with the day? And must not, in many of us, a fear in this respect, check the feeling of unreserved enjoyment? Our joy will also be checked by the sight of the many evils and sorrows there are in the world, and our inability to do what we would wish for the help of those who suffer.

"Were I to go this season, the leading concern seems to be toward the spiritual advancement of the poor Wesleyans, already awakened to a sense of good, and to remind them of the injunction of the Saviour to Peter, 'When thou art converted, strengthen thy brethren:' yet also to form more schools, and to introduce my lessons, in the native languages, into schools already formed. What I seek and solicit to obtain, is a clear sense of the Divine will, and the unity of my dear friends.

"6th. The subject of a return to Africa continuing to dwell with me, it seemed better to open it to my friends at the close of the select meeting at Tottenham. The subject was very seriously considered, and all seemed agreed in looking towards the next year rather than to the present. It was avowed, that this was not with any view to turn from entering into it at that time. After supplication for help and preservation on the right hand and on the left, and for a continuance of desire among us for the advancement and spread of truth,

my mind was so far relieved, as to be willing to look forward to another year.

"25th. Experience more and more deeply convinces me, that true prayer can never be dependent on either position of body, or the utterance of language, but must be the pouring forth of the feeling of supplication before the Most High, either vocally or mentally, and this feeling, if true, must be inspired by that heavenly influence, which we can only receive from the everlasting Source of goodness.—'No man can say that Jesus is the Lord, but by the Holy Ghost;' and it is through Him alone, that we have access, by one Spirit, unto the Father. Oh! that the dependence of mankind were more fully turned to this Divine Spirit; and that the rest in outward forms, whatever they may be, were more effectually broken up! It is not the sitting down in outward silence,—it is not the utterance of written language in forms of prayer,—nor yet the extempore effusion of words at stated seasons, that can bear the character of real supplication. Still in religious assemblies for the instruction of the young, much may be done to lead to devotional feeling; and our merciful Father has appointed, that we should be instrumental in helping one another. The sacred records of Divine truth are the first general means for the attainment of this end: and for the reading of them in private, and the hearing of them in public, every facility should be given, to every human being, as far as circumstances will allow. It is however to be acknowledged that all parts of the holy Scriptures are not alike adapted for public instruction, and for this purpose a right selection should be attempted.

"28th. How many dangers are to be guarded

against in the militant state of the church of Christ, and among these, a rest in certain stages of attainment, without seeking to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. It is greatly to be feared that some are too much resting in the disposition to be satisfied,—they are not as other men are, extortioners, unjust, or doers of offensive things,—while yet the mind, not fully humbled before God, is not prepared for that reception of heavenly good, which, through redeeming mercy, is imparted to the humble penitent.

"There is heard on some occasions an expression of pity, I cannot call it sympathy, which appears to verge on the supercilious, and instead of really entering into sympathy with the person addressed, seems rather to say, 'I look on thee at a distance, and am glad I am not as thou art.' I would not give way to hard judgment, yet cannot but think there has been, in some minds accustomed to prosperity, and to a kind of general good opinion from others, this kind of repelling, rather than sympathizing, feeling, to such as move in a more untrodden path than themselves, and with whose proceedings, while they hesitate to unite, they will not openly disapprove. I should like to be enabled fully to analyze this feeling, and see from whence it springs, without violating that merciful precept of our Lord, 'Judge not that ye be not judged.'

"Oh, this great city! how many are the dangers lest its load of cares should choke the good seed by the briars and thorns that spring up!

"30th. Let friends in London consider what is due at our hands in the diffusion of Christian truth at home and abroad; for surely throughout the world we should include our own country as well

as those more distant. Many sit in heathen darkness even here.

"10th mo. 1st. This is the first day of sitting down to a fire-side retirement in London, in an abode of my own: however I would rather feel myself dependent on my heavenly Father's love and care, for all needful supplies, than appropriate anything to myself that might better promote the Redeemer's cause.

"3rd. Yesterday was so sweet and quiet, I was ready to sigh when it was nearly ended, and long for the ensuing Sabbath. I see not in the New Testament any abrogation of the observance of one day in seven, and the divestment of our wonted cares on that day, gives time for a comprehensive view of important subjects, which is greatly to be valued.

"11th mo. 22nd. After what has been suffered in seasons which are past, from the dread of water, how ought I to be thankful that fear did not so predominate, as to blind my mind to the sense of duty on the way to Sierra-Leone. Yet, oh! may my petition be granted, that whenever again my path shall be directed thither, the feeling may be given that can say, 'Thy will be done,' even should the waves open to receive my body into a watery grave; and may a preparation, through infinite mercy, be known to meet the awful summons into eternity, in whatever form or at whatever season it may be sent.

"23rd. It is very important that, amidst all the cares into which we rightly enter on behalf of the uninstructed and the poor, we should yet keep in view the importance of strengthening those who have known something of the Redeemer's love, since

these may be the instruments by which our heavenly Father will promote His own cause on the earth. The redemption of the minds of these from all that hinders the advancement of His work should be the subject of our daily solicitude and prayer.

"Oh! the many amongst us, as a society, who are in need of the awakening sound of 'Come, let us go up to the mount of the Lord, to the house of our God!' How sweet is the hope that He may teach us of His ways, and so direct and guide us, that we may walk in His paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Whatever advances may take place among us, and some have already, as to the instruction of the young, and the right adaptation of such outward means of help as are consonant with sincerity and truth, there will yet I do trust be a steady testimony maintained as to the leading principles of our profession, and this testimony I trust will spread:—that of silent worship, of simplicity in language and apparel, of requiring no oath, and of renouncing all war and destruction of human life. To bring forward these may require time and patience, but truth is great and will prevail.

"O! that a daily watch may be maintained in my own mind, that I may be taught to feel and know how very weighty is the responsibility that attaches to the Christian profession I avow, and be willing to dwell under this weight.

"How good is our Lord thus to renew the strength of the weakest. Yesterday I was ready to sink into depression from the sense of inability; and thus it sometimes is, we are made to feel what weakness is

ours, in order to prepare us for looking to the source of strength.

"12th mo. 1st. Africa will, I believe, be ever dear to my heart, and I would pray that no shrinking from danger might interfere with what is called for from me in this injured people's cause. 'What is that to thee, follow thou me,' may well be said, when anxious reasoning would, in any degree, cloud the path of duty. I do feel indeed that some deeply interesting concerns about home involve my mind at present, yet unless a release from African prospects were clearly proclaimed, I do trust my mind will never be turned from what has so evidently been impressed as a duty—that is, the resignation to go when my friends can see it right for me; and, oh! let me gratefully remember the sweet peace that flowed in my mind when the way was thus prepared for a former visit, and trust in the Lord for whatever shall be before me still.

"Oh! that an appeal on the present general distress could be made to reach the understandings and the hearts of people, on true Christian principles! It is righteousness that exalteth a nation, and it is righteous conduct toward the more dependent classes that will tend to general prosperity, not the accumulation of immense riches. There are limits placed in the order of Divine Providence to all the enjoyments that wealth can give. Oh! that I may be strengthened cheerfully to undertake whatever duty shall devolve upon me at this season of difficulty in the cause of the poor! May I feelingly remember how, by day and by night, the sound has been heard in my mind of 'Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.' If thou draw

out thy soul to the hungry, &c. If thou sayst Behold I knew it not, doth not He that pondereth the heart consider it?' Doth not He see thy indifference, thy anxiety for the preservation of thine own ease, and thy disregard of the just claims of the poor and needy. It is said, there are causes of poverty for which the people have to blame themselves; idleness, recklessness, drunkenness, &c. True it is indeed that these enemies of a man's own household are his most powerful foes. Try, then, what can be done through Divine help, to convince those who are thus going astray of the error of their ways. Encourage the system of friendly visitation, with appropriate books and tracts from house to house:—send them everywhere through your districts, and let them be accompanied by the warm recommendation of Christian feeling.

"28th. Read J. Woolman on the right use of the Lord's outward gifts, and on serving the Lord in our outward employments. How I long to see these Christian declarations printed and widely circulated. It is a day in which they are very much needed. Had we but kept our place as a society, how might the savour of true Christian feeling, and that which promotes the true harmony of mankind, have been increased! We ought to have been as a city set on a hill that cannot be hid, whose light should have shone to the glory of the Father which is in heaven. Examples of Christian moderation, Christian benevolence, are much needed. As a society, I believe we shall have to come back to first principles, before we can expect the life to flow in an unobstructed course in our solemn assemblies. May it not be said of us as a society, 'What hast thou to do in the way of

Egypt, to drink the waters of Sihor, or what hast thou to do in the way of Assyria, to drink the waters of the river?' Are the manners and maxims of the world to govern those who have been taught the lessons of a higher wisdom? Are we to shrink from singularity, when so many are walking in the paths which lead to oppression, pride, and deceit? Oh! that the call might be heard, Come out of Babylon, my children; my people, be not partakers of her sins, lest the fearful declaration should be uttered, 'The glory of the Lord is departed from thee.'

"3rd mo. 30th. My mind is solemnly impressed with a feeling of the awful position in which we stand as professors of the religion of Jesus; pure and spiritual as it is, and calling for consistency in holiness of heart, and a life in which the spiritual nature has the evident and obvious ascendency over that which is natural; and, oh! what watchfulness is called for, lest we suffer our feet to wander into some of the labyrinths that lead away from the plain and direct path into which our Redeemer calls His sincere and devoted followers! this path is doubtless one in which the sacred flame of Divine love is ever alive and ascending to the glory of Him from whom it is derived. In this feeling there will be a desire that all who live may be rightly cared for; and more than all, that the immortal spirits of the children of men may be the subjects of the renewing influence of the Redeemer's power; this feeling will induce solidity of character. It is in that devout aspiration of the heart toward God in which the language is arising, 'Teach me thy statutes,' 'Draw me and I will run after thee.' It

is in this state of mind, shielded by living faith, that strength is received to overcome all the fiery darts, and the more insidiously poisoned arrows, that may be cast out against us. 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.' Oh! that we were all, who profess the name of Christian, redeemed from the love and pursuit of the things of the world. We often need reminding of these truths, that no man can serve two masters, and that God requires our first affections.

"4th mo. 9th. This is the day called 'Good Friday,' and although every day is in itself good, and the great and mysterious event on this day commemorated should be with us in perpetual and grateful remembrance, still those who in sincerity of heart think it right to set apart a day in which peculiarly to revive the remembrance, and thus regard the day as unto the Lord, will no doubt be accepted in their intentions; whilst the folly and profaneness which often accompany both feasts and fasts, might induce one to desire that the present observance of them should be superseded by a more general and earnest pursuit of the substance of true religion.

"11th. The sense of happiness, and even of mental strength, is accompanied in my view with a certain feeling of calmness, of quietness, of divestment of anxious and perplexing cares, to which the habits and principles of our Society are, I think, peculiarly favourable. To attain to this state of quiet, and at the same time to pursue with steadiness and diligence objects of Christian and

benevolent interest, in which much exertion is often needed, appears to me a desideratum in Christian experience.

"13th. Last evening, in closing an address to the sub-committee of Friends on anti-slavery concerns, entreating their consideration of introducing the work of African translations into this country, I was reminded of H. More's account of the mother of Moses placing her infant in the cradle, and her description of the feeling in which she had prepared the little bark for its reception;

> 'With sighs to Heaven I did the cradle weave,
> And twisted every osier with a sigh.'

This cause of African translations has been nearer to my heart than language can describe; and I believe I may truly say, that my eye has often been directed to the Friend of the oppressed—to Him who is the beneficent Parent of all the families of the earth, whilst my hands have been proceeding with the work. At the same time I cannot but feel my own want of diligence, my numerous deficiencies, and inadequate sense of the claims upon me in this interesting pursuit.

"I was yesterday in a house surrounded by beautiful gardens, but I think including in view only their own premises. My mind was greatly impressed with a sense of how little all this beauty in nature could afford to the mind where the love of Christ did not enkindle the affections, and extend them in desires to do good to others. How much more interesting would it be to live in the midst of Spitalfields, and be trying to do some good, than there, surrounded with every accommodation, and have no engagement of this kind.

How thankful should we be for hearts and hands at liberty to serve, in the lowest offices, in the cause of religion and humanity!

"It is almost mysterious to me to have my mind so much at rest as I have of late, without knowing whether Africa will be my allotment in the ensuing autumn or not. The rest seems to be in resignation to what may be unfolded. I would pray for the continuance of this resignation until my way be more evidently opened.

"In taking long walks I often feel that the effects of the Sierra-Leone fever still remain, in the relaxation of my knees. Yesterday I was reminded of a former state of general weakness many years ago, from which I was under a necessity of relinquishing much active exertion, and keeping more to retired occupation. Yet these were perhaps what were then more immediately required of me. May not the lack of greater ability for active engagements, even in visiting the poor, be a kind provision to call the attention to pursuits in which the immortal nature is more immediately concerned, yet not forgetting nor omitting necessary duties, in looking to their physical wants, and doing the little part that I may in helping them. The habitations of the poorer classes should not be wholly unfrequented by any Christian who has ability to visit them; and if we can visit others, we may visit them. Might not all Christians, if they took a part in the distribution of tracts and children's books, greatly lighten each other's labours, and, by Divine help, be instrumental of effectual good, even without encroaching on time which should be otherwise occupied?

"6th mo. 18th, 1830. During the latter part of

the time of yearly meeting, I thought I saw clearly how Friends could, in perfect consonance with the principles of truth they profe,ss engage in instruction in heathen lands; and since that time, in the letter of J. Hughes, to the Bible Society committee, I see signs of a nearer approach in others to our own principles of spiritual worship; so that if life be given, it does appear likely that, even in our short day, we may be permitted to see Christians of various classes uniting more closely in the awful engagement of Divine worship, and in the sacred work of public religious instruction.

"I have, with J. Hughes, hoped for the realization of his views, in both seeing the acknowledgment of spiritual worship in others as well as our own Society, and in seeing also Christians of various names unite in one harmonious band for this solemn purpose. I have also read, in the Religious Tract Society's Magazine, the account of a monthly distribution of tracts to all families who will receive them. This is admirable. How could I desire to see this done for every family in some given district, rich and poor. The giving would be much more simple and easy than even lending, if funds can be found, and none would have to complain of dirty tracts. This, and some other home duties, seem fully before me, particularly that of children's meetings, on the principle of various classes uniting: but probably all must be left until the paramount duty to Africa is accomplished; how sweet would be the thought of returning to these precious duties! I would not seek my own will, but the will of my Father which is in heaven. My own natural will would, I think, lead to reasoning, and concluding that it were best to remain

here until some further duties were accomplished, and then I might go, feeling it of still less moment whether life were resigned in Africa or here; that, however, would be reasoning on a wrong foundation; our Father needs us not; His own designs can be accomplished in His own way, and any individual agent He may be pleased to employ may soon be removed, yet He can raise up another. Our business is to seek to move and act in His will.

"This morning I heard with joy that J. Raban is to return soon from Sierra-Leone, and to go back again after the rainy season. This is the mark which I sought to receive of its being the will of Providence for me to go out at this time, and I will try to be resigned to whatever may befall me there, as to proceeding to Liberia or not. I have affectingly felt the prospect of separation from beloved friends and interestingly pleasant engagements, in works of Christian benevolence here.

"A public meeting has been called this week for the poor of Spitalfields. It was my lot to take a part in the religious engagement, and although help was sweetly extended at the time, I had a lesson to remember in not rising soon enough; and I thought afterwards that it would be right to take care that in the prospect to Sierra-Leone I do not, through needless doubts and delays, impoverish my own mind, and lose the strength which, if simple obedience be yielded, might be mercifully imparted.

"Ah! why in the cause of Africa should a mournful thought be permitted as to any deprivations on the way! I trust that now it appears clear to my mind that it is right to go, and that all

painful feelings will be surmounted by those of rest in the Divine will. And may peace and thankfulness be the clothing of my mind, in the prospect of being, in the least degree, employed for the Redeemer's cause.

"Never will my heart relinquish the sacred truth we hold, that the way of salvation is open to all, and that none need perish; still the heart in which the love of the Redeemer dwells does not feel at rest without seeking to extend light and knowledge, and to call on others in various ways, to come, and taste, and see that the Lord is good, and that blessed are they whose trust is in Him.

"In our meeting this day, and on first day evening, we were permitted to feel a deep silence, which is truly a high privilege. Oh! how gratefully ought we to prize the opportunity of thus assembling, and thus entering into a silence that may be felt—a silence in which the presence of the Most High is known, and in which His truth rises into dominion. On looking back to the years in which this privilege has been known, although I have much unwatchfulness to acknowledge, I do feel cause of thankfulness that light has so far prevailed as it has done in these assemblies. I long for the extension of this privilege of silent worship to every class who acknowledge Christ as their spiritual leader, and who seek the life—the power of religion, rather than professions and forms. There is a movement, and there will be a yet greater movement toward the acknowledgment of this spirituality of worship.

"I wish that publications containing examples of piety were spread among all classes of society. The rich and the middle classes need this as much

as the poor. All are immortal, and all are poor, if they have not the food that nourishes the soul; and all are unhappy, if communion with the Source of life and love be not open. Oh! that Friends may deepen in spiritual feeling, and not rest in mere negative divestment of some errors under which others suffer. What we need is the humbling, quickening power of life in our meetings, and on our spirits when out of meetings. This is what would lead to a precious and gathering influence in the circles in which we move, whether they be rich or poor.

"I wish for myself and my friends to consider and to feel what is the right direction for me. I know the winds and waves are fearful, and the climate fearful, but it is far more fearful not to obey the voice of the Lord, when that voice is clearly made known. I have believed that it would be right to pursue the work of translation in whatever way it could best be done. Should the direction be evidently first towards the coast, He who knoweth all things sees that if I can trust my heart I would not shrink from proceeding alone in the ensuing autumn. I have no right to choose the path of least outward danger, as such; but ought rather to wait on the Lord, that He may enlighten and strengthen my heart.

"Oh! that I may in mercy be permitted to see my right path, and to follow the leadings of Heavenly love, whatever they may be. Teach me, oh Thou Parent of all the families of men! teach me to dwell deep under Thy fear, and so rest under the shadow of Thy wings as to feel Thy loving-kindness, O Lord! and know indubitably, if it please Thee, and witness the concurring testimony

of dear friends, on the path in which Thou wouldst have me to go.

"The season has of late been uncommonly wet and cloudy; but of how little moment do seasons, or any outward things, appear in comparison of that which concerns our present peace with God, and our everlasting well-being. O! that a deepening sense of His Divine power may be with those who are called by the Christian name, and who have tasted that the Lord is good.

"The prospect to Africa is one that may be for life or death, and I would earnestly desire to be preserved from attempting to escape the appointment of Him who has an indubitable right to direct. It is awful to move, and it is awful to forbear, without full assurance of what is right, so far as poor fallible human beings may hope for such assurances. O, that I may be permitted to see some providential openings that shall, in addition to other evidence, decide the judgment of my dear friends for me, and decide my own, in Thy presence, O my God!

"A person professing to have done much in the cause of Christian instruction in London, but whose appearance is far from interesting me in his favour, has called to-day. He reminds me, by his conversation, that there is, among other dangers to which poor human nature is liable, the danger of thinking that to instruct others is every thing, or at least our chief work, when we ought to feel that to have our own hearts and ways such as shall be acceptable to God is the first work, and the great preparation for being the instruments of good. For this preparation we are debtors to the redeem-

ing grace of the Lord Jesus, which alone can renew us in righteousness and true holiness. In the feeling of being entirely dependent on Him for all that is good, genuine humility will dwell in the heart, and shine through the conduct and conversation.

CHAPTER XIII.

Her third Voyage to Africa—Arrival at Sierra-Leone—Establishes a School at Charlottee—Her Labours therein.

It was my privilege to spend the summer of 1830 with my beloved mother. Till I had this opportunity of watching her in a great variety of circumstances, and of observing her silent and continual renunciation of self, I had formed no adequate idea of the brightness and devotedness of her Christian character. Every walk, every meal, every visit bore a testimony to her deep religious feeling, which to this day speaks more powerfully to my heart than words can express. Quietly and sedulously she pursued her occupations, and accomplished more than many who had far more opportunities than herself. In whatever she felt her duty she would persevere, notwithstanding she might in its performance have to encounter hunger, cold, fatigue, and want of rest. Whilst she took a deep interest in the exertions of others, she was remarkable for silence on her own labours, unless she saw some good end likely to be answered by relating them.

When it drew near the time of sailing to Sierra-Leone, I accompanied her to see the vessel in which her place was likely to be taken. Part of the river we had to cross in a boat, and while she was in it her natural fear of water so strongly

showed itself, that I could not but contrast the great timidity which almost overcame her at that moment, with the constraining love of Jesus which caused her to anticipate, without dismay, a voyage to Sierra-Leone, in order to make known to a benighted people the unsearchable riches of Christ.

Although dreading the day in which I must part, perhaps for life, from this invaluable relative, yet my soul was mercifully sustained, and instead of weeping in the near prospect of bereavement, I was led rather to be thankful for the great privilege of having been with her, and of having had an opportunity of watching her close walk with God. After accompanying her to Gravesend, we bade each other farewell in a peace and calmness which could only be bestowed by Omnipotence.

Whilst memory holds her seat my heart must feel the mercy and blessing of that visit to England, fraught, however, with responsibilities; for surely that season of instruction was vouchsafed in unmerited love, and fruit from it will be expected in that awful day on which we must appear before the Judge of all flesh.

On the 17th of 10th month my precious mother sailed from Gravesend in the company of four missionaries of the Church of England, one of whom was her esteemed friend J. Raban. On reaching the Downs they were obliged to cast anchor, and very tempestuous weather succeeding, they remained in that situation for three weeks, during which time she suffered much from sea-sickness. A few extracts from her letters at this season may be acceptable to the reader.

"Downs, 10th of 11th mo. It was a great mercy that our ship was kept so steady in the tempestuous

night of the 8th. I may thankfully acknowledge, that never in a time of danger did I feel more sensibly that through the help of Divine goodness my mind was at anchor, trusting in the infinite power and love of our Father who is in Heaven. I feel sensibly how greatly such a resource of hope and trust is needed, and desire to seek for help from day to day, in order that what shall yet be before me may be met with resignation to his will. Even the stormy sound and appearance of the sea on the first night of high wind brought feelings of awfulness, which I desire never to forget, in the remembrance of Almighty power. That power which is able to bear down whatever is before it, whether it be by winds or waves, or other destructive elements in nature. 'Who would not fear Thee, O Lord of Hosts, for to Thee doth it pertain to fulfil all Thine own infinite and wise designs, whether in the way of judgment or of mercy.

"17th. Be not afraid for us. We are still favoured with preservation, though detained; and since I wrote last we have had higher winds than we had before experienced. I feel, indeed, cause of thankfulness, even for the dangers we have suffered. These have been the instruments, in the hand of Infinite Goodness, which have led me into a nearer sense of the beneficent care of Him who comprehends in His view even the minutest points of creation, and who still extends the consoling language of 'Fear not.' Although constitutionally much alive to a sense of danger, and naturally anxious that all should be done that can be to guard against it, I have, I may thankfully acknowledge, been permitted to enjoy much consolation; and often during the windy nights a sense of

repose and rest has been vouchsafed in the care of Divine Providence, much more desirable and joyful than the rest of sleep. I do feel that in the days of apparent security my mind has never been sufficiently grateful for the care and goodness of God ;—never have I been enough sensible of perpetual dependence on Him both for guidance and protection. O, that in added days this humbling yet consoling sense of dependence every moment on the All-powerful may be the clothing of my spirit!"

In her journal she again proceeds. "It is but within these few last days that the vessel has been so steady in its motion as to induce me to be much on deck. This day is fine and pleasant, and we have a fair wind. Our position is off the Canary Isles, but we do not intend to touch at any. Palma is finely in view, in part covered with clouds, but its lofty summit towers above all. We are not so near as to distinguish the colours of the vegetation. Several ships are in view; we spoke to two of them, one from America, and another from France; the latter had passengers on board bound for Rio Janeiro. They kindly enquired if we were in want of any thing. On parting they sang in concert something which we could not hear further than the melody. It sounded sweetly on the water like an evening hymn; the sun was just setting in great beauty.

"My conviction of the value of the principles of Friends deepens with the opportunity of observation, and I long for the day in which these shall be more fully known and acknowledged. Still I have been much struck with a remark by one of the Grecian legislators to this purpose:—'He gave them not the very best form of government that

could be given, but the best they were capable of receiving.' And so it must be with regard to religious institutions for the Africans, or others in the initiatory stages of instruction. The people require to be met with such institutions as they are capable of receiving and participating in, and their friends and teachers should be willing to adapt the means to their state; yet ever maintaining the strictest regard to sincerity and truth, and not to lead persons into professions that are beyond their real experience.

"12th mo. 19th. Suffer me to acknowledge a grateful sense of Thy mercy and goodness, O my God, who hast brought Thy poor unworthy servant thus far on her way, and now givest a sweet and peaceful hope of not many days hence arriving at the desired haven. Thou hast sustained a feeble mind through many dangers, and in the midst of very awful seasons hast been pleased to give lessons of deep instruction, which I would humbly desire may never be lost sight of. Thou hast taught me to feel that in all things I ought earnestly to desire Thy heavenly guidance, and never take a step of importance, and especially one in which the promotion of good on the earth is concerned, without deep and heartfelt desires after Thy own guidance, and a clear apprehension that the way is directed of Thee. Thou hast taught me to feel that I have never been enough sensible how much gratitude and love I owe to Thee for the blessings of daily preservation, and the unnumbered and innumerable benefits conferred from day to day. Thou hast taught me, also, how much I need more of the spiritual feeling—the savour of life—that I may, through Thine own power, be made an in-

strument of good to others. I trust I have been led to desire, that even should nature be crucified in yielding to Thy requirings, nothing may be withheld that Thou wilt be pleased to call for at my hands, in the station to which I apprehend Thy providence is leading me.

"12th mo. 17th. Free Town, Sierra-Leone. On the 23rd we were favoured with a safe, and in most respects a pleasant landing at this much-desired port. The day before we landed was to me a happy day; in the evening I read to the young missionaries the charge of Wardlaw to Reed, on his going out to the East Indies. The love of Christ a constraining principle was the leading subject of the address. We were all delighted with it. I slept little in the night, but rejoiced, and I trust felt thankful to Him under whose beneficent care we had thus been preserved. When anchor was finally cast, we soon had the consolation of seeing some of our friends. How rejoiced I was to see J. Keightley, the Wesleyan missionary, to whose house I was intending first to go. I went to J. K.'s: several of his friends came, also T. Macfoy. Before we separated in the evening my heart was engaged in the family meeting to acknowledge the mercy that had hitherto been near, and also to supplicate help and direction for our coming days.

"On the 24th a message was received from J. and A. Weeks, and a palanquin sent to convey me to them in the mountain district. In the evening I left the friendly shelter of J. K., and went up. How merciful is our God thus to open our way in the hearts of dear friends, to provide for all our wants, both spiritual and temporal. O! the inesti-

mable favour of that permission, 'Be (anxiously) careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God.'

"The 25th and 26th were spent at Bathurst. On the 27th I went down to Free Town, wishing to present to the Governor my certificate, also 'The Appeal on the Claims of West Africa.' At the same time to express to him the desire which I felt to have a full opportunity of trying the plan of instruction through the native languages, with a company of newly arrived children from the slave-ships. I felt the need of seeking heavenly aid and protection, and was led to desire as much favour in the sight of the people in power as should be needful for the cause's sake. Under the influence of a spirit of supplication to Him who has the hearts of all in His hand, I proceeded to the Government-house. I was received very kindly by the Governor, who told me he had been reading 'The Appeal,' and was sorry to say my apprehensions were but too true respecting the slave-trade being carried on in this colony to a most disgraceful extent, and that also many poor children were stolen and sold. He informed me not less than twenty-five persons were waiting for trial at the next sessions, accused of carrying on the slave-trade in this colony.

"The Governor was quite disposed to consent to my taking charge of some of the children on their arrival from the slave-ships, provided no additional expense should be thereby brought upon government. He approved of teaching through the native languages, and with making the experiment on children entirely untaught. I was informed by the

Governor, that as soon as I could fix myself in a village both eligible and healthy, he would take care to forward to me some children from the first slave-ship brought into the harbour. After some other communications we departed, acknowledging his kindness to us; and I felt thankful that our heavenly Father was thus opening a way for the accomplishment of the desire of my heart.

"1st mo. 1st, 1831. I would desire gratefully to feel the mercy which has brought me through the year that is past, and given me to see the commencement of the present. I would earnestly petition that I may be favoured with heavenly direction for the deeply important concerns that are now before me.

"Last evening, in company with T. Macfoy, I visited the village called Allen's Town, in which there is a rapidly increasing population, for whom my soul yearned, and more especially for the little children, who have no teacher, and of whom numbers came running out of their huts to meet us. These people have no spiritual instructor, and no means of collecting to learn the first principles of the Christian profession.

"The village of Charlottee seems the most suitable as well as healthy situation, therefore it is proposed to receive there the little African girls. I long to see the natives taken by the hand as brothers, raised by religious and intellectual instruction, and taught to feel affectionately and gratefully that we are the children of one Father. Would the time of one individual allow, I would like, in addition to my school-family, to provide each child in Charlottee who can read, and will teach another to read, with a little book and short

lesson for the purpose. When the young teacher can show that the pupil has acquired the art, I would then give the former a copy of infant school-hymns, or the Cottage Hymn-book, as may be best suited to the age and state of the party.

"The evening breeze about sun-set is delightful. Sometimes a stagnant state of the air is felt at this time, and we have often great heat in the day: but where we make the best of the advantages that are obtainable—such as meeting the breeze, and sometimes resting in the heat—we may be helped and strengthened for work. I hope with care some might come out and be well. Let them stay only for a season, and then others take their place; thus Friends might take their part in this mission, till a native agency be raised up. O, that we might now take hold of the work, and never let it go from us, until a native agency may take its place!

"9th. I cannot but desire but that a good school conducted by English Friends should be in some village of this colony for the higher class of coloured children, both male and female. How could I rejoice if before leaving this colony I might see such a school under the care of some estimable Friends!

"On looking to the present state of the poor little liberated African children, like sheep without a shepherd, it seems impossible for me to leave them, and I think my dearest friends could not desire it.

"Free Town, 2nd mo. 9th. How true it is that we know not what shall be on the morrow. After I wrote last in my journal, I became very unwell and was in much heat and weakness, yet came to Free Town to engage a matron for the school. I

had a sweet and pleasant ride and arrived about dusk; took some coffee with my kind friend J. Keightley, and then accompanied him to the chapel. Not that I profess to be one with them in sentiment as to the best form of holding meetings for Divine worship, but wishing to unite as far as I could, and also to sympathize with the state of the people. I was glad that I had been. The congregation was smaller than that of the first day of the week, but more select.

"On the 13th, I had an attack of fever, and felt myself growing so rapidly worse as to internal feelings of sickness, that it seemed best to call in medical help. For the five ensuing days I felt as much disordered as I ever remember, and all the future as to my purposes and prospects was involved in obscurity, and only just a sense remaining that Infinite Wisdom must and would order all things well and wisely. My dear kind friend M. Macfoy came down to their house in Free Town, and brought attendants with her to assist in nursing me. On the fifth day the fever broke, and through Divine mercy my recovery was very rapid, only that strength did not return as quickly as the feeling of renewing health. This however increased by degrees, and my kind friends assisted in preparing for my taking up my abode in Charlottee. I can never, I hope, cease to feel how well I was cared for in that hospitable mission-house, nor with what brotherly regard J. K. took my cares upon himself, in providing for my little furniture, stores, &c.

"A palanquin was sent for me by my friends T. and M. Macfoy, and I paid a visit to the schools at Portuguese Town, and Kongo Town, much to my satisfaction. The native masters are the sole in-

structors in these villages as to reading and writing, except that the wife of one of them gives assistance as a gratuitous helper in her husband's school. Little books and lessons were given to several with the recommendation that each should teach another to read. One little boy in Portuguese Town school had previously begun to teach his father.

"On the 11th of 2nd mo. early in the morning, I left the house of my valued friend J. K., and set out for Charlottee. When recovering from sickness and enjoying the company of my dear friends, and looking forward with hope to making a trial of the proposed system of instruction in this place, both as to the languages and instruction of a religious nature, I thought I was passing through some of the happiest days of my life. My kind matron met me at the gate, and soon introduced me to twenty little girls who were arranged on the piazza to receive me. I rejoiced to see them, and soon found myself much at home in the habitation allotted to me, which consisted of two good rooms and an ample piazza surrounding, in which I soon concluded that I should often if not constantly have the school. There are two school-houses in the yard, one of which is under repairs, the other we shall occupy for a meeting-room, and the upper part divided in two will answer well for the matron's room and the children's lodging-room.

"It was sixth day when I arrived in the evening: a considerable number assembled in addition to our own family, and both men, women, and children have continued to come so far. My heart is moved toward the people of this place, and to the dear little liberated African children. The two weeks I have spent here have been days of toil and

exertion, and every day has been a day of weariness even to pain; still my health has been generally preserved, and I have been mercifully enabled to rejoice in my work. There has been little time for quiet, except in the night; and the cries at times of children in the family living below, added to the sound of work-people, and palavers for the submanager to settle with the villagers, have been preventives to repose. Occasionally, prisoners are kept in a room in the yard, called the jail.

"With regard to our own flock of dear children, instruction commenced on the 13th, but has been a little retarded by my having been obliged to give considerable time to clothing them, though but with one garment. We have no one besides themselves to work, except such as are already a good deal employed. Sally Mason, a girl of about fifteen, came from M. Macfoy, she, and a Kosso girl, as well as Diana, are very useful. Diana is a kind, willing, and industrious girl, but not very quick in understanding, and knows but little English, yet I feel much interested in her, and glad of her assistance.

"O, how great is the cause of thankfulness to God in that feeling of rest which my mind has enjoyed in this habitation, even in the midst of much bodily weariness! So much have I felt at home in my work, that I have been ready to say, 'Can it be that in a few months I shall have left this dear flock to other care, and be on the way to England?' One night I was in my dream already in England, and my work no further on its way than at present. I thought I felt distressed, and not at home, and grieved to find myself out of my place, and truly glad was I on awaking to see myself still in Africa.

O, how I desired that my way might be plainly seen, as to when or how I should depart, and how long, and for what purposes it might be right to stay!

"3rd mo. 11th. On looking over some memoranda made at sea, I am struck with the allusion of an approach to Sierra-Leone as to 'the desired haven;' whilst a residence here feels a very serious and even fearful thing. This colony being a part of our own country, claims British attention as well as affectionate Christian care. In its present embryo state there is much that is interesting and critical, so that were I early to retire from this part I should look back with anxious feeling, unless by a retirement from this field, or in other words, a return to England, I could more effectually advance the cause of general instruction in the native languages.

"It is a custom here that if a native wishes to show he does not like you, he sends you to fetch water in a basket: thus unkind feeling induces a person who has power over another to require impossibilities. Is not a portion of the same spirit exemplified in reproaching persons who are uninstructed and inexperienced for not doing what they have it not in their power to do?

"18th. An elementary state, such as that in this colony, is one full of the excitement of hope, even where but feeble endeavours for good have commenced. It is interesting also in its divestment of some complicated evils attached to higher and in some respects more advanced conditions. There is a check, however, to our satisfaction, in seeing and feeling that in this elementary state, and in the fallen nature of man, there is a great conflict of

evil, which can only be surmounted by good, and at the same time a considerable tendency to that weakness and irritation of spirits which relax and even, when yielded to, destroy the capacity of overcoming that which is wrong in others in the best and most effectual manner. The exhaustion of the natural strength should be guarded against, as opening the way to this weakness, and the simple family maxim adhered to of, 'Let all be well instructed in the duty and business required of them; give timely directions, and avoid unkind reflections.' Having written this maxim, I ought to be more careful to give such instructions as are needed, and be patient when there are many deviations and proofs of inattention in young people little experienced, untaught, and much unused to act without constant direction and superintendence. This in Africa is a great lack, as few of the natives are taught even by Europeans to think and act on a regular system in works of daily service, and this keeps both themselves and their superintendents in a kind of daily toil, even to weariness, and often in much conflict.

"I have lately received letters from my friends; all are looking for my return. Whilst thinking of those dear to me by the ties of relationship and Christian friendship, and attracted to England as my home, the query arose, 'And where is home? Art thou sure it is to be found in England?' I have felt it a fearful thing to look towards leaving this place at this season, and yet within these last few days I have been ready to apprehend my strength might not be equal to the work before me. I have been ready to say, that if my health be preserved, it can only be so by care

and by a determination rather to forego my wishes as to getting forward with my work, than to continue when too much spent to be qualified rightly to proceed.

"Translations interest me greatly. I see that the simplicity of the subjects, together with the pictures, give such a key to the language, that I do greatly wish if possible to see this experiment thoroughly tried. If I had to begin with a new set of children, or had even one teacher on whom to depend for assisting me, I should prefer the children not attempting to learn to read English, until they could read their own language, because of the increased difficulty of attempting two orthographies at the same time. I trust that experience will so confirm my present plan that it will eventually be adopted even in Sierra-Leone; although I hear still the old sound of, 'This colony is an English colony, and for our own people we do not need the native languages.' The manner in which English is understood and spoken here is grievous. I believe the people in singing hymns often remember but very few of the words given out in two lines, and either use other words, or sing a part of the time without words, and this I apprehend arises from their not knowing enough of the meaning of what they hear to enable them to understand, and if so they cannot be expected to use the lines given out for singing.

"Feeling the lack of religious reading, I took up this afternoon the 'Daily Expositor,' and was struck with the passage from Luke xvi. 26, and thought that neither the parching heats, nor blighting cold should hinder the effort to proceed when duty calls;

nor even our own life being in jeopardy, if the star appear to lead forward.

"Several of my friends are quite desirous I should not continue through the rains, and particularly as being at this place rather far separated from medical and other aid; but I have felt much interested in this village, and could no otherwise quit it freely than by seeing a prospect of its being continued as a station of liberated Africans, under the friendly care of missionaries or others.

"My hope is, that Divine Providence will mercifully direct my path. I can only at present inform my friends, that my way for returning does not appear sufficiently clear to allow of making any arrangements with that view; and that I wait a little longer in the expectation of hearing something about the proposal to have elementary African lessons formed through a native agency in England. I fear to move from hence too soon, and would hope also to be preserved from staying when I ought to be looking towards England. When the children of Israel were on their way, and favoured with evident direction, how happy was their state! 'When the cloud rested, they stood still, and when it moved, they journeyed.'

"There is a great variety of sounds and noises in this village, besides the voices of our own young ones, which are as yet too little repressed when out of school, though when in it, they are quiet and easy to govern. There are frequent noisy quarrels in the village, and many of these who thus contend with each other appeal to the sub-manager (a native) who lives below: what with these disturbances

and the frequent breaking of rest in the nights, my health and strength have been much worn down. Still there is a feeling of present home in this place, that I would gratefully acknowledge and daily be thankful for; yet daily care is needful to prevent the various calls for attention from encroaching on the habit of seeking spiritual strength for the day's work. How sweet was the declaration of the Psalmist, 'O, my God, I trust in Thee;' and whoever is seeking sincerely to move in the Divine appointments, and not in his own will, should surely adopt the same language and fear no evil, but go directly forward, without calculating on mere human consequences.

"20th. Our times of instruction on first days are not long, seldom more than an hour, and a part of that is given to such as have some knowledge of English, and given in English only; yet I find just now that the weakness on my lungs, together with some other considerations, prevent me from singing with them, consequently it is rather more difficult than usual to keep up their attention.

"23rd. I intend to-day to write to my friends in England, to say, that if lack of health should not prevent, I have concluded to remain here till next spring. It is not without deeply feeling the responsibility attached to such a conclusion, and the many dangers, spiritually and physically, to which I shall be exposed in remaining, that I have come to this conclusion. Within the last twenty-four hours I have experienced almost all the variety of circumstances that may contribute to lower and destroy the health, to unsettle the temper, or to excite to disappointment, with respect to agents who must be employed, and towards whom, with all

their inadequacy, it is necessary to act with patience and forbearance, and seek at the same time for their better instruction. It is surely needful that I should in earnest prayer seek for victory over all that would prevent my filling this station in a manner that should exemplify in the sight of the people the Christian character, and show forth the Redeemer's praise by the evident prevalence of Christian principles. There is much to combat with in the effect of the great changes which are experienced in the physical state of this climate, and particularly from exhaustion when food at seasonable times is either neglected to be taken, or too long delayed from want of attention in the providers. Too much exertion from teaching in school will produce the same effect.

"It was a cause of sadness to have last evening to part with T. and M. Macfoy, who are going to England. My heart mourned that I had not been to them a better helper in spiritual things. During the night, 'Let your speech be always with grace seasoned with salt,' was much in my remembrance as an emphatic Christian memento. I must do more in instructing my teachers, and have them apart for this at a daily specified hour; and surely to teachers and to children, the grand principle of the Redeemer, 'Do unto others as ye would that they should do unto you,' should be ever kept in view and acted upon, and thus the feeling that desires not to condemn, but to save, would shine through all the conduct, as a light that would glorify our Father which is in heaven.

"24th. I have just read with much satisfaction the memento for the day, in the selection called 'Daily Bread.' The purport is the estimate of

offences by the character of the offended, and hence the great depth of turpitude in sinning against God. O, for more constant watchfulness against every inward evil, and the continual sense of 'Thou, God, seest me.' My mind was refreshed when lately in Free Town by seeing the missionary Keithly still dwelling under the grateful sense of Divine mercy and goodness, renewedly felt in his recent recovery from sickness, and the safe arrival of a colleague whom he had nearly ceased to expect. On reaching home I missed the wonted welcome of dear friends and relations, and felt solitary. The next morning, and to-day also, my mind has been comforted and strengthened. I am fully satisfied in the prospect of remaining until next spring, and have made arrangements to be more exonerated from actual teaching in school. I could not leave this work without a clear evidence of its being the time to leave it. How cheering is the hope that I may stay and live to see it more fully advanced. O, may patience, and perseverence, and Christian industry be given to me!

"28th. I have been so much indisposed within the last few days, that my faith was almost ready to faint, and my mind was tried with the apprehension that I have not physical strength for the work in prospect. What then, I said in my heart, can have been the cause of so much attraction here? I petitioned that if my remaining here was in the Divine will, I might, as a token for good, have ere long some return of that health with which I have at times been favoured, and that I might obtain quiet and refreshing sleep in the night. This petition has been mercifully granted, I have had sweet sleep, and have arisen refreshed.

"We have had interruptions as to the receipt of provisions that are inconvenient to one not strong in health; but I must do what I can to guard against this, and take care of the body for the sake of the tenant, of which, though the body be but the habitation, that habitation is not at our command, and should be kept in due repair.

"The cares of this station are from day to day many and various. One of the first this morning was a distressing cry from the yard, one room in which is appropriated as a house of correction for this district. My heart mourned in seeing the petty authority of the jailor proudly and cruelly exercised towards a poor woman, whom he was obliging to take upon her head an unmerciful load of stone, and driving her to work with a whip, amidst her throbbing outcries. I called to him, and he forbore further to strike her; but little was I aware of her having to carry her load four miles. Going down to the sub-manager to remonstrate on this conduct of the jailor, he owned it was too hard, yet had looked on, and not prevented it, but only desired him not to drive her. A man followed with a stone on his head, but much smaller than that the woman had to carry. O, how far are this people from being prepared for the exercise of power, and how ill is power frequently used by persons but a very little raised above their fellows, and lacking the advantages of Christian discipline in education.

"O, that we could hope for a little company of Friends to come out in this cause, and for this work! I long to see some other agents employed in translations and for the schools, also in setting an example of Christian harmony, integrity, sim-

plicity, and pure devotion. Though I long for these, I greatly value what has been done, and is doing by the agents of the Church and Wesleyan Societies. Europeans are much needed here; and though we may often wish for more able helpers in the work, yet some with great apparent inexperience, are so superior to those they have to teach, that what seems chiefly needed is simplicity, diligence, Christian integrity, and devotedness. Notwithstanding all the imperfections and deficiencies of native teachers, and many are now employed whose qualifications are very slender, yet I very much fear even from what I have seen, that for the people to be left without these opportunities of assembling, and invitations to hear the Sacred Records, and the comments of preachers upon them, and the offer of vocal supplication, whether from written forms or otherwise, that the lethargy and indifference cherished in the absence of even imperfect aids to devotion and instruction would be far more injurious to the minds and principles and general habits of the people, than the present imperfect help, which, imperfect as it is, is still an acknowledgment of God and a sense of responsibility towards Him. Care indeed is needed that the persons who thus minister as native teachers should instruct the people in the ways of truth and righteousness, seeking for Heavenly help for themselves and their flocks, and not just lead them to rest in a speculative belief of Christian doctrines, or in a mere outward acknowledgment of what is good.

"4th mo. 1st. I have just met with some sentences written at sea, and desiring to retain the

sense of what then was deeply felt, I will write them in this part of my journal.

"1. It is the Spirit that quickeneth, and He alone can.

"2. The command is, 'Quench not the Spirit;' cherish the dawnings of good.

"3. Lean to the weakest in Christian condescension. O, that I may be made more spiritually minded, that the savour of life may be with all my ways, that I may be wholly a pilgrim, not commending myself to any; and O! that I may be gratefully sensible of my perpetual dependence, and of the continual oversight of God.

"4. Surely before the Infinite, the state of a child is what we should strive after.

"5. It is 'life' only that can lead to life, and no forms are availing without it. Seek the life in all things, and cherish it by all authorized means.

"6. Let temperance in all outward things be the order of the day. Its opposite leads to mental bondage and to overbearing oppression.

"7. We ought to seek the controlling power of Christ over all that is within us, and seek to Him for strength; and this we shall assuredly find if we desire to be wholly His.

"My soul longs to unite with the deeply and humbly exercised among Friends. How I love the principles of this valued and favoured Society! Their principles will advance on the earth. The state of the world calls for their fuller developement.

"2nd. When near the end of my toils to-day, my mind was refreshed by a friendly note from the dear Wesleyan missionary, who is about to send

me some wine which I had ordered, and some bread to slice for drying as sea-bread, that I may have it toasted when flour is run out. The lack of bread is more felt than that of other food, from the long habit of using it in England.

"Let us take heed that we be not lulled to sleep with the idea that we can do nothing for religious instruction until physical and intellectual privileges are first employed and improved. No, there is a spark of heavenly light in all, though often greatly dimmed and obscured by surrounding obstructions, which cause the darkness not to comprehend or to give way to it. This light will guide to the acknowledgment of the truth when it is met in Christian love.

"3rd. My mind is impressed with a persuasion that there are several families of Friends, even within my own knowledge, who would be both more happy and more useful as missionaries than in business at home; and I think this would be the right sphere for them, whether at home or abroad. Should our Society open the way for the employment of such agents, we might have one or more families thus engaged in Africa. In the country districts, and with moderate labour, some constitutions might enjoy pretty good health, and changes could be made, if desirable, as in the Wesleyan society. If our Friends should take a station here, they must first agree upon a system of religious meetings and religious instruction, and consider whether in addition to seasons of silence, which should ever be maintained as suited for the collecting of the mind before the Most High, they would not also recommend the reading of the Scriptures, with occasional comment on what might

be read. Hymns adapted to the state might be read or sung in the assembly; also other subjects read, which are written in clear and simple language. I do not find any language so easy for the people to understand, and yet comprehending so much. In recollecting this I am reminded of Montgomery's description of prayer:—

> 'Prayer is the simplest form of speech
> That infant lips can try;
> Prayer the sublimest strains that reach
> The Majesty on high.'

"Sierra-Leone is far from being such a region of peace and order as I have enjoyed in Tottenham, in Yorkshire, or even nearer London; but we cannot, in a missionary station, expect that. Still I cannot but long for some society with whom I could freely communicate many passing thoughts, and consult how far we can rightly allow or check such and such things. O! that the heart's communion were kept more fully open toward Him who has said by His servant, 'If any lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not.'

"6th. My friend A. W. came yesterday to see me, on her way to Regent, on her return from Kent, to which extreme point of the peninsula she had been with her husband. They saw on their way a number of little villages, formed by the Africans when freed from their bond to government. So many of these were without schools that their compassion was excited, and they wished that in addition to what the Church Missionary

Society do for the colony, that the Wesleyans and Friends would send out further agents. The people of Kent rejoiced to see them, hoping they were come to remain with them. The want of schools for their children is what most distresses these poor people. J. and A. Weeks wished that some plan of circulating schools, as in the East Indies, could be here introduced. The plan there is, for a teacher to pitch his tent, for a month or so, collect a school, and then leave it under such agency as can be obtained; then visit another village, and proceed in like manner, till he has made his circuit. This colony does assuredly want further help, and more should be done both in the way of preparing teachers, and opening and superintending schools. The Africans are very far from being prepared to take this important and difficult station into their own management; and much as there may be to struggle with, European Christians should still be willing to come for the help of the people. Difficult as it may have been to help them effectually, and many as may have been the imperfections of agents employed, I still feel disposed highly to estimate any real Christian labour that has been bestowed, and to long for more labourers into this vineyard, so important as it is to poor Africa.

"It is difficult here to prevent the neglect of property devoted to public service. Here is, too, very little idea of the waste of time occasioned by want of punctuality in persons bringing articles for sale, and others calling for payments. Native teachers also require so much oversight, and are so apt to forget what should be remembered, that altogether the time and attention is by these minor

matters drawn from the full pursuit of what would be of general advantage, such as the writing of lessons, and the preparing of translations. These cares sometimes distract the mind, and hinder that renovation which we hope to gain in serious reading and retirement. Thou seest, O my God, the danger I am in of suffering surrounding difficulties to call off my mind, and hinder its access to Thee, and thus I may become shorn of the strength which is needful for the arduous duties of this station. I feel that I have many privileges and blessings for which I ought gratefully to thank Thee; only let the way be open and plain before me, and let me know Thy will, and look for strength to Thee to enable me to walk in Thy Divine requirings.

"7th. It may be seasonable for me at present to dwell alone as to European society, and the beloved association of Christians with whom I have been wont to communicate. My many engagements require much attention; still, when I have enjoyed, as to-day, the company of a dear Christian friend of my own native land, and watched her departure, and returned to a habitation comparatively solitary, my heart feels it, and sinks for a time: yet I am thankful that it is only in a state of sojournment that I am thus alone, and that a beloved relative, if I am favoured with a home in England, will then gladly make a part of my family, and would even here have been willing to accompany me, had that been judged expedient, but on my own account I could not have consented to it. I love occasional solitude, and should, in any situation, be glad to be alone a part of every day; yet I love cultivated Christian society, and

dearly enjoy the interchange of thought and feeling of which we are thus permitted to partake. O, may all our best desires of enjoyment lead to the Fountain of life and love, and to the humble and grateful adoration of our Heavenly Father and Friend.

"10th. I seem not to fear either this climate, or the dangers of the deep, if only I may know what is required of me. How sweet is the assurance that we are not left to ourselves! Earnestly do I long to see this establishment conducted on Christian principles, and in that feeling of love and good-will to all around that will be most effectual to real improvement. It will require great watchfulness to keep to principles, to teach and justly reprove when needful, but not to reflect and reproach, and at the same time to give some responsibility to each, and instruct each how to use it. Would it not be well to put the younger children under the care of an elder one as to washing, &c., not to do it for them, but to see it done. My young people are at present very deficient in even remembering what they have to do, without immediate and present direction. I want them to improve in this, to think more, and not depend on perpetual oversight and direction from any one.

"I have been favoured with a little strength to keep quiet and undisturbed, when circumstances were not what could be wished, and temptation to complain to my young people presented. A waiting for a more suitable season to lead them into better ways is, I believe, my present duty, as well as to watch against both temper and negligence, and to endeavour, by Christian example, to help them. My mind is watching to act consistently,

and, through everlasting goodness, is favoured with rest and peace, yet is far from being disposed to overlook any wrong thing, but only desiring to counteract what is wrong steadily and patiently. Often in my former engagement in Yorkshire, I had to maintain for some of my teachers a silent exercise of mind, and to endeavour to counteract and indirectly instruct, rather than to separate from them by outward complaints; and this has been followed by some success, although I sensibly feel that my deficiencies as to Christian exercise and religious travail of spirit for them has been great and needed forgiveness from Him who 'poured out His soul unto death.' The degree of good there appeared in my dear helpers, set me I fear too much at rest, and I sought not their spiritual advancement as I ought to have done. Their growth in grace, as well as their increase in the knowledge of our Lord and Saviour Jesus Christ, should have been my daily petition. Still I have to acknowledge the mercy that has followed them, so that my hope is consoling concerning them all, and with regard to some most comforting. Thanks be unto God for this great and inestimable favour.

"My path seems so plain before me just to stay in Africa till I see a clear call to England, that my mind is now at liberty, in the prospect of endeavouring without loss of time diligently to pursue my way as a pilgrim, without anxiety as to the season in which my labours may close for the present, or how long they may be continued. I do not feel that in an African climate, such as this, the state of the atmosphere precludes mental labour. All must depend on the Divine ordering

and the right observance of it. England certainly affords many spiritual helps, which Africa does not; and yet the variety of calls to occupation in England may, in one view, be less favourable than a situation in Africa, because this, in comparison to that, is almost a complete solitude. O, how gratefully ought I to acknowledge the great Providential mercy I have experienced, in having had in England, both whilst living in my large family in Yorkshire, and since the divestment of occupation has given me much time for mental engagements, and for the free consideration of what might tend to usefulness amongst the poor and others. It is true, little is yet done in comparison with what is needed, whilst the field for labour is very wide. Still, these seasons of retirement, have, through Divine help and mercy, led to some exertions in favour of those who needed help, which, imperfect as it may have been, calls for an aspiration of thankfulness, that the orderings of Divine Providence have in any way led to, and permitted, even that degree of fruit which has appeared, yet feelings of deep humiliation may well prevail when I look back.

"I long, when the right time shall come, to join once more in the sublime and sacred exercise of an assembly of silent worshippers, and to witness the solemn waiting of endeared friends at the grave-side of a brother or a sister, when the awful transition into the eternal world, calls out the mind to the acknowledgment of the unstable and transient nature of all human things. Dear as is the thought of preparing little untaught children for the first rudiments of Christian instruction, yet my mind greatly enjoys partaking of the high and spiritual

privileges, which Christian communion with exercised and experienced friends often so sweetly affords in our own native land; our highly favoured country, where blessings and privileges do indeed abound, and where the question ought daily to come home, 'How much owest thou unto thy Lord?' and 'What shall I render to the Lord for all His benefits?' 'I will take the cup of salvation, and call upon the name of the Lord.'

"O! that the true Christian missionary spirit may spread in our dear native land, and may its compassions be moved toward many at home, as well as to those in distant countries. Far be it from me to narrow the stream that would flow abroad, or to desire for either myself or others a greater exemption from this labour, even for the last and lowest of the people, than the Divine will would appoint. Only I desire that the many benighted and suffering people in our own country may partake also of missionary labour. May schools be formed, and colonies of industry also; may Christian instruction visits be given; in fine, may all be ready to help in every way where right openings are seen, and may they serve one another in the Redeemer's cause, and from love to himself. I am not satisfied without acknowledging, that amid some trials and bereavements which I have experienced here, there has been vouchsafed to me, through unmerited goodness, such an evidence of Divine mercy and protection, that many of the hours I have spent in this habitation may, I believe, justly be considered as among the happiest of my life.

"12th. We have had this afternoon an unexpected visit from the Governor, just as the child-

ren were commencing the afternoon school. I staid in the house a short time to see some refreshment set out for our company, and on going into the school-room, found the Governor very wisely forming his judgment of what the children could do, by pointing out from the lesson-board different letters, not in regular succession. I heard them afterwards a little from the Kosso and English lessons. He inquired about their knowledge of the English language; and himself, and the two civil officers who accompanied, seemed satisfied with their appearance and attainments. One spoke of them as the most intelligent company of liberated African children he had ever seen.

"13th. I have had a good night's rest, and arose this morning much refreshed, and felt, I trust, thankful for the renovated power with which I am favoured. O, that from day to day that grace may be earnestly sought which can perpetually renew the soul in Christ Jesus!

"In my afternoon hour of instruction I have been refreshed. O, what a favour it is that we have had so much satisfaction, and so little disquiet. Whatever else has been going on heavily, the school, both for the children and teachers, has been pleasant and satisfactory. I must endeavour to lead my young people out of the habit of passing time thoughtlessly, by giving employment that will interest them and be attended to in leisure hours. Three are now capable of reading and writing, so as to occupy themselves in reading to good purpose. I have given a Cottage Hymn-book to each of these, and proposed a hymn to be learned by two verses at once, to which they immediately applied. Two of our family (the servants) have

lately been much involved in contention with each other. I trust, however, that has all passed, and that at this present moment the whole family is in peace and good-will. O, may this be maintained, and thankfulness of heart be felt for so great a comfort! I long to see a religious exercise awakened in the minds of these dear young people who are appointed to help the children, and that they may be enabled to lead them by counsel and example in the ways of righteousness.

"17th. Merciful and beneficent was the appointment of one day of rest from worldly cares; and desirous should every conductor of a family be that all partake the intended benefit:—not overloading the preceding day with toil, so as to cause late retiring, or late rising in the morning of the Sabbath. There should not be much preparation of food for either the family or for visitors, so that this may not be a day of weariness, or hard pushing to obtain an hour or two for the sacred engagements of public worship. Let it be remembered, 'Thy man-servant, and thy maid-servant' were to be included in the first appointment of this sacred day.

"I long greatly for a habitation in which each shall endeavour day by day conscientiously to pursue his own duties, 'as unto the Lord;' where the sweetness of harmony shall be felt throughout the house, and the comforting presence of infinite and everlasting goodness be acknowledged.

"O, that a deputation of able men would come on a visit to this colony, to see the whole concern of the liberated African department! The school stations want more helpers, and the causes of the great mortality which has existed among the children in the

rains, needs more fully ascertaining. We need also some powerful exertion with regard to the apprenticing system, which, in many cases, is only another kind of slave-trade.

"O, that health may be given to continue through the rains! If that should not be granted, or if any other cause should make it requisite to leave, I would seek to submit with resignation to the view of returning; which yet, to my own choice, would be more difficult than staying. Some people might, if they saw these and other reasonings on the subject, be ready to say, you bring indisposition by your doubts and fears. I do not feel that this would be a just reflection, nor that I am in the way of expecting indisposition till it is felt. A constitution at all times peculiarly susceptible of suffering from damp, must be sensible of these effects in Africa, whatever care may be taken before the rains commence. My only hope is, that, if it be the will of Divine Providence for me to remain, He will give what strength He shall see good.

"My mind is under concern from the fear that some resting too much in the observance of regular seasons for family and public worship, do not yet guard the heart with all diligence, but suffer tempers to be indulged that tend to wound, disturb, and weaken that which is good. The memento seems to be, 'Keep thy heart with all diligence, for out of it, are the issues of life.' It is in our lives that we show most fully whose we are, and whom we obey.

"When engaged in the selection of subjects for reading to children, it is necessary to have the mind at liberty for the work, and awake to sympathy with the little ones, so as to adapt instruc-

tion to their state. There are some things in the little magazines, which though instructive, are put into language rather too childlike for public reading. I like for this purpose, the gravity and affecting seriousness of many of the accounts in Janeway's Token for Children. I apprehend that the delicate concern of conveying religious instruction in language adapted for children without lowering sacred subjects by too familiar expressions, has been one great hinderance to some religious instructors who really feel for children, and has prevented them from more frequently attempting to instruct them in public.

"Query. How can children who are taught to sing hymns, be best guarded against singing them in a rough careless manner?

"In looking back to some past enjoyments with dear friends in England, I feel that they have indeed passed away for ever, and can be known no more; no more known under the same circumstances: and I feel willing that it should be so, hoping that they will give place to feelings still higher, should some of us be once more permitted to meet. O, may it be thus, when the final separation from all below shall draw very near. May the hope of that which is higher and brighter, then animate and cause entire resignation; and to be prepared for this, may Heavenly love, through Redeeming mercy, rest on my spirit, and refine by its own pure influence all that is within me. Thus may I be prepared for every duty of the present day, and taught to go through even the roughest places steadily, as best becomes the Christian character, with the eternal inheritance in view; and in this feeling calling upon others to come, taste, and

see that the Lord is good, and blessed both here and hereafter are they who trust in Him.

"If instead of this, the uninstructed, who know not our Lord and Saviour, see those who profess His name easily moved to anger, to impatience, to restlessness, and off their heavenly guard, how can they judge of the efficacy of that religion of which they hear, but which they see so very imperfectly exemplified in its professed followers?

"The language of our Redeemer to His disciples was, 'Peace I leave with you, my peace I give unto you:' and when in whatever trial or provocation we suffer ourselves to be deprived of this peace by giving way to feelings inconsistent with it, we not only act against our own best welfare, but deprive ourselves in the same degree of that mental ascendency over those who do wrong, in which alone the best and most efficient government must ever consist.

CHAPTER XIV.

Her continued Exertions on behalf of the liberated African Children—State of the Apprentices in the Colony—Advice relative to youthful Missionaries.

"It is far too much the custom with Europeans in this colony to dwell on the faults and defects of the Africans around them, instead of affectionately, patiently, and steadily, as influenced by the love of Jesus, teaching day by day such as are ignorant, or out of the way, and praying in humility for heavenly help to bring them to a better mind. The opposite habits of resting in mere complaints against them, and treating them in our intercourse, as having little or no hope of their improvement, is, I fear, much calculated to excite a Pharisaic spirit, which contents itself in the thought of being 'not as other men;' not so heedless, dull, untractable, and full of deficiencies.

"24th. Many of the Africans want as much instruction about the succession of crops, as they do in letters, or any thing else. With a very little knowledge and care, they might have produce to reap all the year; whereas, at present, many with farms in their possession have still, I believe, their 'hungry season,' and their fruitless ground to look upon some part of the year. A village-school, with even a small farm attached to it in every village, would, if it were conducted as a model-farm, and

the master ready to give any instruction, be a great advantage; and for this purpose, there needs a farming inspector, (as an adviser, but without authority,) as well as a school-inspector.

"If the Church Missionary Society would not place the clergyman so much above the catechists, and in authority over them in this mission, but allow the latter to share in their counsels, all would, I am persuaded, go on with more efficiency, and with more peace and union. The life of a missionary catechist, one who in addition to the assistance he gives as a regular religious instructor, has a part to take in the schools, is a life of great labour, privation, and self-denial, and peculiarly so in some of the more distant stations, where there necessarily is a want of many European accommodations. These difficulties should not be increased by want of harmony and union among themselves, or amongst any connected with them.

"26th. It is the duty of every missionary to provide food adapted to the support of health, and from the same principle in which other preparations for his work are attended to. This will not authorize a fastidious attention to nice cookery, and much less to that of stimulating and complicated food, which, in a climate such as missionaries often have to encounter, must greatly tend to induce bilious affections, the most prevalent of tropical diseases. On the other hand, neither the unwillingness to give trouble, nor too great care to avoid expense in the manner of living, should prevent from having such provisions to keep up the strength, and in a measure prevent that feeling of exhaustion, which is much sooner induced, and more dangerous in its effects in this climate than in that

of the temperate zones. Still, any person who is unable from mental disposition, or physical weakness to bear with such occasional difficulties and privations, with regard to both provisions and other accommodation, will be unfit for a missionary life.

"Last night in a dream I had the choice of a burying-place given to me, and preferred Bunhill-fields; where I have often stood to see the last consignment of that which is mortal to its parent earth; and sometimes I have felt sweetly sensible that in the emancipation of the spirit there is indeed the song of victory for the redeemed through Him who has loved them, and given Himself for them. O! may our beloved friends in London, reminded as they so often are of the transient nature of all earthly cares and enjoyments, be as strangers and pilgrims on the earth, and in life and conversation stand as way-marks in the sight of the people. Alas! how many are there, who are just resting in outward order, and in a birth-right among religious professors, with little of the life of religion dwelling in them, or evinced by a course of conduct that would mark the self-denying and devoted Christian; whilst yet there are others sweetly declaring in the emphatic language of a watchful walk, the evidence of Christian dispositions, far more of a devoted and devotional spirit than they would venture in any other way to avow.

"That 'peace of God, which passeth the understanding,' and which must be experienced to prepare us for Heaven, requires that we should dwell in peace with all around, and if it be possible, with all mankind. 'Peace on earth, and good-will to man,' was the angelic annunciation of the Messiah's advent on earth, and surely every disciple and

follower, who desires to draw others to Him, should live in the spirit of peace and good-will, and not in any hard or unfriendly feeling even with those who do wrong, but seek in the spirit of love and forgiveness, if possible, to lead them to a better mind; praying for heavenly help, that we may in all things give honour and praise to our Father which is in heaven.

"How rejoiced should I be to see a college for the African languages; and from the sentiments lately expressed in a letter from a dear friend, I cannot but hope that there will be such an institution, and that eventually each of the leading tribes on this wide continent may read the Holy Scriptures in the language of the country in which they were born. O! how ought the lack we see of Christian knowledge and Christian principle, to lead us to pray, and hope for the light of life to spread among this people; that the moral and mental wilderness may indeed blossom as the rose. How should I rejoice to see one little village the scene of peaceful industry and Christian instruction. May I wait in humble hope that the hands of those who labour for this part of the Saviour's vineyard, whether here or in England, may ere long be strengthened by more labours, self-denying, devoted, and embued with the spirit of Him who 'came to seek and to save that which was lost.'

"O, may health and strength be given to pursue the work of translations here! I would gladly forego the dearest enjoyments in my own country to devote myself for the requisite time to the work I have engaged in. It is true, my occupations are of a complicated nature, and especially in having

the charge of several young persons who are not under the matron's care in the way the children are. Even to-day I have been led to fear, lest while attending to my more retired engagements, these are not occupied to so good a purpose as under the vigilant care and oversight of one more disengaged. I must, however, wait with patience, and try to bear with patience, and hope that some will be willing to come out to this work. May I be enabled to gain the attention of the young people, and to instruct them in their different duties with good feeling and Christian diligence, in a real missionary spirit, that sees their mistakes and deficiencies, and even their sins with the compassionate eye with which a good physician would look upon the wound he desired to see healed. Let me hope and trust, that God will mercifully bless the very little efforts I am making for the good of these young people.

"5th mo. 1st. I have this morning had an interesting meeting with my children and a few others; but I was obliged to stop several times while reading, on account of my voice being spent. Still, I am glad of these occasions; the quiet is sweet. O, that many may be brought to enjoy a state of silence before the Lord of heaven and earth! How I long for at least one or two companions in my work, who could fully feel with me in the enjoyment of sacred silence in the house appointed for worship. Silence seems to me more befitting the reverence we ought to have in our approaches in prayer to God, than any outward expression; unless that outward expression has arisen in the awful state of feeling that silence

would cherish. I do not mean a dry and formal silence, but that which assimilates with

> 'The secret awe which dares not move,
> And all the silent heaven of love.'

I was glad to find, in reading Bishop Hall's Select Devotional Works, this acknowledgment, that 'our silence may be more devout than our noise:' also in Mayo's Address on Prayer, something to this purpose,—that prayer may be offered from the heart, with or without vocal language. It is true, the high and sacred state of feeling which must constitute silent worship is much more difficult of attainment, and much more inconsonant with a state of mind generally careless, than the habitual expression of our own unworthiness and dependence on the vocal language of prayer. Yet it is to be feared, many rest in the avowal and acknowledgment, and do neither really pant after victory over the sin that easily besets them, nor seek in faith that worship of the heart which would bow the whole mind and will before God, and lead to that hungering and thirsting after righteousness, which our Redeemer promises shall be seen and regarded by Him who has power to fill the desires which He has given.

"I am obliged to dispense with a part of the light in my sitting-room, on account of the strong cool wind. The height of the mountains opposite makes it rather dark, but my mind is cheerful and animated by hope. I indulged myself last evening, after my family had retired, in reading again some of the letters from beloved friends, and my mind was refreshed in seeing them bent on heavenly

things, and under so sweet an influence. This morning I feel thankful for the renewal of hope in the mercy of God towards this people, that causes a willingness to labour for them wherever the leadings of the Divine Hand may direct. Degraded as they are even here, as well as in their native districts, light, and life, and love from the pure influence of the Redeemer's power, and by the instrumentality which He shall mercifully appoint, will yet be seen to prevail abundantly, both in this colony and in the many and wide-spreading tribes of African people. We have strong hope to see them helped, whether they be looked upon as the last, and lowest, and most oppressed of the human race, or whether the furthest removed in their native state from true Christianity and civilization. These pleas are each at times used against their instruction, yet they are so many stimulants to the Christian duty of helping the week and the sinful, and following the lost sheep into the wilderness,

"2nd. My heart burns with earnest desire for an African translation-school in England. Should my way open for that, and my friends call me home to it, how gladly would I devote myself to that cause, and especially in England, where I am more than ever convinced it must be effected if well done. Should my life be called for before this shall be brought into action, let me entreat those who follow me not to give it up, but to do this work for poor, depressed, and neglected Africa.

"With regard to translations, it will be best to go on very gradually, and not calculate on anything as ready for either the press or for lessons,

unless we can clearly see the analysis of the sentences, and its correspondence with some other given words or given sentences.

"5th. Many are the privileges which the Searcher of Hearts in infinite mercy is pleased to convey to one who feels indeed as an unworthy and unprofitable servant. Often, when retiring with no one near me but 'the children,' as the young teachers are often emphatically called, a sense of heavenly protection and mercy is felt to be shelter and rest, and my mind is soothed by a feeling of the present station being for me in the orderings of Divine Providence. The sentiments of others as to the risk of remaining, have induced me to look closely to the evidence I have, and have had respecting it; and though I am aware that nothing very obvious has yet been seen as to the result of my labours with the children,—no very rapid advancement on their part, yet the time having been short, and the experience in the charge almost like the hewing of stones out of a rock, much cannot be expected. I feel bound to the work, still sensibly aware that the lack of sufficient health and strength to proceed as closely with it as I could desire must be taken into account, and I must not expect quickly to see fruit.

"7th. I mourn for the contentions of these people. O! the violence they display in their pleadings against one another, when they come before the sub-manager, to have what they call their palavers settled. In some quiet situations in England, we might imagine, if we looked not further than the immediate vicinity, that the world

was in a much better state than it really is, but it is otherwise here.

"It should be remembered that we have not to choose agents from companies of intelligent and well-educated Christians, but from a state of society in which little more is considered than what relates to the perishing dust; and we should not be very sanguine in our expectations of finding characters wholly such as we should desire. We have rather to exercise towards them and with them patience and forbearance, persevering instruction and fervent prayer.

"12th. O, my God, I thank Thee for the favour Thou hast shown to Thine unworthy servant, in permitting my attention now, and in days that are past, to be turned to the sacred truths contained in the holy revelation Thou hast been pleased to give in the Scriptures, and for causing my mind to dwell and feed on those Divine truths with deep consolation. Be pleased to direct my heart in the instruction of these dear children now with me, and of those intermediate teachers upon whom, for want of more strength, I am obliged so much to depend. Help me in patience and Christian love, and give me long-suffering where difficulties may arise, in order to endeavour to lead them to Thee as the Fountain of wisdom and goodness, and to seek for them that redemption in Christ Jesus in which, by the renewing of the mind, they may be taught to prove what is Thy good and acceptable and perfect will.

"25th. My strength has been much reduced by indisposition, and the medical attendant expressed his opinion that an early return to England would

be right. My way is not clear, I must wait to feel more certain that my removal from hence is in the Divine Will, ere I can fully conclude. I dread returning without a sufficient evidence. God will, I trust, help and direct me, and in the return of a little strength I must make all requisite preparations, and then either go or quietly rest in my present position. To see and feel that there are claims in England is not enough, unless it is clearly manifested that those claims are such as to call for my present return. The best way to serve our generation is to seek to do the will of God, whether the work appointed be of higher or lower standing in the sight of men. O, that my Heavenly Father may be pleased to permit me to see when the cloud should remove, and until then to abide here. Much as there may be to invite among endeared friends in England, there is nothing I so greatly desire as to be found in the Lord's will wherever that may be, and to dwell and move in that only, because it is His will. Though for months to come my prospect may be confined to a rough mountain side, and not even the sky above it visible from my sitting room, yet if it be appointed for me, the mental and spiritual light will be brighter than it could be in any other place. I gratefully feel and own that protecting mercy has been sensibly near me in this station. On having my dear children with me on First day, and in seeing the critical position in which they are, my heart sunk at the thought of leaving them.

"26th. My merciful Heavenly Father, unworthy as I am to be an agent in Thy cause, it has yet appeared to me, as though the way was

preparing for my remaining here, and for this station to be occupied by these poor, deserted, oppressed little ones, for whom my heart has mourned. O, be pleased in Thy goodness to preserve me from quitting this post before the appointed time.

"My mind has this morning been under concern respecting a newly-arrived slave-ship, said to contain nearly five hundred people. I cannot think it right that we should pass them by: I have therefore proposed to our matron that we should receive any number of additional children up to one hundred, that is, seventy-three more than our present number. I hope to write on this subject to-morrow to the Governor.

"31st. To-day I have received the Governor's answer. He informs me there are but few girls in the newly-arrived vessel. He proposes to send me twenty in addition, and recommends that without further help I should not go beyond that number, which will be forty-seven.

"6th mo. 1st. For many years past I have been in the habit of regarding the morning hours as very precious, and I generally devoted them to mental exertions, unless something unforeseen occurred. Here I am often obliged to give up these precious hours to many little domestic concerns, which if delayed would cause much inconvenience to the family; and then when wearied I sit down to occupations calling for closer thought. But I am happy in my engagement; my young teachers, domestics, and children improve in disposition and attention. Thanks be to Him who gives me every needful blessing. This room to a stranger might look dark and gloomy, as, from the height

of the opposite mountain, we do not see the sky without going out on the piazza; yet this room is to me very pleasant, and the association of ideas combined with it is such as to endear the scene whenever I enter it.

"Several parents have brought their sick infants to me, and desired of me medical help; my matron and I did all that we could for them. I do not name this as any great point of usefulness, yet I much wish that something stated in this way could be done for the people in each liberated African village. I greatly wish that some of our Society may come out: I will not suppose it will be otherwise, nor rest in the expediency of sending others, as the Church Missionary Society do the German Lutherans, for want of clergymen of their own being prepared to resign their charge in England for an African station.

"Our dear precious friends at home are now looking to the termination of their annual assembly. O, that even in its close the crowning assurance of Divine Goodness may flow among them even as the waves of the sea, and may they be enabled to move with the tide in its appointed season.

"4th. The new girls, fifteen in number, arrived to-day. It was a heart-sinking sight to observe the dull, dreary countenances of some of them, and the little appearance they had of either intelligence or lively feeling. Some of them really appeared (although the accompanying note called them selected) the most hopeless and unpromising specimens of children. I have been told that a number have been apprenticed. My matron says those who want apprentices choose them from the

whole number before they are sent to the schools. If it be so, it is attempting to raise from the most hopeless those who should be useful to others, and is far from doing justice to the cause of education. Some plan should be devised for taking those to teach who are likely to make the best use of instruction, so far as can be judged from appearances. My heart ached when looking at the diseased state of these poor children, and I thought five of the fifteen must go to the hospital; but after they were well washed, and rubbed with palm oil, and had dined, the matron thought they looked so much better that she could manage them herself.

"In observing the kind, lively, affectionate, and sympathetic expression of countenance and manner of some of my Kosso girls, I felt comforted in believing that under proper care the African character might be trained to be receptive of good, and very lovely.

"5th. Never, but on one memorable day, do I remember to have experienced so great a change of feeling, as from the depressing fears of yesterday for my newly-arrived children, contrasted with my hopes for them to-day. It is true, indeed, that they have had in the night three petty wars about their bed-covering, but these do not discourage. To-day, when arrayed in little garments, and introduced to the piazza for me to try to learn their names and nations, the affectionate smile soon began to glisten on countenances that but yesterday I had been ready to regard almost dead as to mental cultivation, and incapable of exhibiting that degree of animation which one longs to see on every human face.

"O, that my dear friends at home may regard

my station here not as one of mournful exile, but as one delightfully relieved from any extreme of care, and crowned with the sense of infinite kindness and tender mercy. O! my soul, acknowledge with thanksgiving thy Redeemer and thy God.

"I feel the concern in which I am engaged to be one that requires great collectedness of mind to maintain through all the true peace and dignity of the Christian character, which will not indolently pass by the faults of those of whom we have charge, to avoid the trouble of counteracting them, and of doing justice by timely admonition and instruction. At the same time I would equally avoid the habit of hasty reflection, even when there is just cause of complaint. I long to pass through a multitude of temporal cares in that collected and watchful frame of mind which sees the encompassing danger and avoids it.

"From observing how generally a few words are adopted by all the tribes here, as 'done,' and 'for,' and used on so many occasions to express what others would express in a great variety of ways, I am ready to conclude that the time may arrive in which a kind of general vocabulary may be formed on a limited scale, whether in English, or in a mixture of languages, and be adopted, not to supersede any more complete or extensive vocabulary, but as a common medium of communication when people of some education meet from different quarters of the globe, to facilitate their intercourse with each other. 'Done' is used for the past tense of any verb in the liberated African English, and even among Maroons; and 'for,' for any purpose in view, or object to be attained. '*I done go*,'—I have been. '*I done full em*,'—I have

filled them. '*I done tell him*,'—I have told him. '*I want thread for sew*,'—I want thread to sew with, &c. To-day the tears fell from the eyes of one of our children leaving for the hospital. Matron said, '*No cry: sick done, you come back.*' I wish they could make an adverb to stand in the place of good. When some improvement was made in my room, my maid Diana exclaimed, '*He good*,' meaning the room was better arranged. Some word for approvable, without amounting to so complete a term as good, appears necessary even in a very small vocabulary.

"13th. It is four months to-day since I commenced the instruction of these dear children. How many and great have been the mercies received in this habitation since that time. Feeble as I am, and unworthy the declaration which has been brought with power to my mind this morning in private reading, yet it has been realized; 'They that trust in the Lord shall not be desolate.'

"I consider this school as having three objects to answer. An experiment, so far as circumstances will allow, of teaching English intelligibly, and making use of the native languages for that purpose, so far as they are known, or can be obtained in their elementary form. 2ndly. The watchful care of a company of liberated Africans, both as to health and mind; and, 3rdly. The training of a few young persons as teachers for schools.

"I long that the Africans may discriminate and feel what leads to devotion, and what is devotion itself; what is a mere resting in unfelt forms, and what is also resting in the renunciation of forms. How great and evident is the difference in a family or an individual with whom the love of God is the

reigning governing principle, and one whose hopes and aims begin and end in self, or in concerns that relate to the present life alone, thoughtless of the Power who bids the sun to shine, and cold towards the Redeemer on whom they depend for every spiritual blessing, and on conformity to whom depends an eternity of happiness in Heaven.

"16th. 'Thine altar build, and God adore,' has often been in my remembrance as a memento, that in all circumstances the acknowledgment of God should be our first and leading care. Can we expect that things will go on well with us and about us, if we suffer other cares to supersede the claims of this leading principle: 'Acknowledge God in all thy ways,' and let the power which he holds on thy heart and mind be felt as above all others controlling and directing thy mind and actions, through every minor duty of thy life. The specious plea, that all forms without life are valueless, even that of silent retirement, either alone or in meetings, should not induce any neglect of right seasons for waiting at the throne of Heavenly mercy for frequent renewals of strength.

"7th mo. 15th. I arose this morning greatly desiring that I might be favoured to pass this day in peace and love, and be preserved from all impatient feeling, and hasty unguarded expression towards domestics, even should vexatious circumstances occur that might tempt to impatience. I trust we are all in this missionary station made sensible of the necessity of seeking help from on high, that we may be taught to govern in Christian meekness, and become true examples to those around us.

"23rd. I do not, on my own account, regret

being left still alone here as to Christian society. In present circumstances I greatly enjoy my solitude, as allowing more uninterrupted application to my various and interesting duties. I know that with respect to the dear children Divine wisdom and love can eventually overrule all for good.

"24th. I have had the children on the piazza to tell them how requisite it is for the strong to help the weak, and that some of the new girls lately received from the slave-ship, who are thin and weak, should not do any heavy work, but the stronger girls who have been longer here should work for them, and help them to wash their clothes. It is pleasant to see that they advance in the knowledge of what is said to them, and show their assent to the justice of what is required.

"27th. For the last six days I have not been so well as usual, and the weakness and exhaustion increase, with loss of appetite and sleepless nights. In various seasons of my life has my heart had to acknowledge, that a time of outward weakness, as to health and strength, has been a time of peculiar Divine blessing.

"I would not recommend any who follow me to provide themselves so slightly with either bed or sofa as I have done. A good sofa is needed, also shades for the candles, and a bed with curtains that may be drawn or undrawn, and so occasionally form a shelter from light and wind.

"I have seldom felt the uncertainty of things here as to health more than at present; and though it may be said we are to take no thought for the morrow, there are some things in my present situation that claim attention in the sense of this uncertainty. O, that I may be favoured so to live,

with the loins spiritually girded and the lamp burning, as to be ready at whatever moment my Lord may call. I am not expecting an early departure from this state of mortality; but what appears more probable, is a state of frequent weakness that may prevent the attainment of much that I should desire to do for the poor children.

"A hope lives in my heart that I may yet see the day in which meetings for these people will be conducted in a manner more adapted to their state, than by using the whole liturgy of the Church of England. How ought this hope to cheer and console, amidst depressing feelings from surrounding circumstances, and from bodily weakness. O, if this weakness increases, may preservation be vouchsafed in quiet and in patience. The disciples were sent out two and two, and although I do not expect to stay here alone, I would not recommend others to come alone, unless from a very clear sense of duty in one individual, who does not meet with others to join in the same work on the same station.

"Now we have frequently heavy rains. There is a sense of comfort in shelter on very rainy days and nights, which rather reminds me of feelings in England during winter; but these feelings are often much mingled with the thoughts of what the poor are suffering. I wish I knew more fully the domestic state of the people here. Some, I fear, suffer hunger who have little farms and gardens, because they have but little forethought about the succession of crops, so as to have always food to reap, which with care they might have; and the plunder they are subject to is also painful to think of. Many are left without the means of living by

their industry, and untaught as they are, and with human depravity to mislead them, they live by the robbery of other men's farms. O, that those who have the power would feel for those who have little, and do their part in the prevention of so much crime and misery as in the unrenewed state of man is often so grievously witnessed.

"It is very pleasant that our three mountain schools for liberated Africans are all on one line of road. We are all on such terms of Christian friendship as gladly to communicate and consult together on successful modes of teaching, and so far as there is liberty from those with whom each is connected, to adopt any plans conducive to the good of the dear children.

"8th mo. 13th. Let me, before the bright and peaceful sun has shed its departing beams, acknowledge Thy mercy and goodness, O my God, who hast abundantly shed Thy favours and blessings on thine unworthy servant, hast given me peace of mind, love to Thee, and to Thine everblessed cause, and hast favoured me with peace toward all around. How shall I show that Thy favours and mercies are indeed felt and remembered? Thou knowest my heart, but Thou also knowest how frail I am, and that without Thy continual leadings my heart will betray instability, and be one day in Thy love, and another absorbed in minor cares, or hard and insensible to Thy surrounding mercies, and ready to be irritated by every little untoward event or disappointment from those around me. Make me humble, patient, and watchful. O, teach me to serve this people among whom I dwell, and help me in that to which Thou shalt be pleased to guide my steps.

How often has our beneficent Heavenly Father shown me that His goodness was beyond all my hopes, and how unbecoming were all my fears. And so I am led to believe will it be eventually with those who are enabled to maintain the Christian warfare to the end. The unseen state to which death will introduce them will display more fully than they are capable of receiving whilst here, the glories of that Redeemer whom not having seen they love, and in whom, though now they see Him not, yet believing, they do still rejoice amidst many trials.

"The state of the apprentices in this colony does indeed call loudly for attention. In many, many cases, it is only another name for slavery and hard bondage, from whence there is little opportunity for the oppressions of those who suffer to be fully heard or attended to. Many take a number beyond what they are able to support, and keep them in great poverty and destitution, not only in nakedness, but in want of necessary food, and exact from them hard labour. The indentures engage the masters to a degree of care and attention, and even of remuneration beyond what is at all looked for, but there is no oversight to observe that these conditions are fulfilled. Some, it is said, become the helpless victims of sin from the base conduct of their masters. There is often great difficulty in receiving complaints of this kind from what is called insufficiency of evidence. I cannot see how the cause of the apprentices can be effectually helped, but by some obligation laid on the masters to have the children instructed in the schools, and thus they would be kept in view. Some account should be kept of all who are ap-

prenticed, and there should be stated reviews of them by government authority.

"16th. How sweet is the feeling of peace and good-will, and how kindly has our heavenly Father ordered that in all which He appoints for us our happiness consists. 'Hateful and hating one another,' is the state furthest from Him, and furthest from happiness; whilst every approach to the pure love of God and man brings its proportionate degree of enjoyment.

"A missionary station wherein much power is given to the labourers has great dangers and temptations, therefore the memento of, 'Keep thy heart,' should be every day before him.

"I have just paid a second visit to the school-room to-day, and had the pleasure of seeing my kind-hearted matron seated with her flock all around her; the children were occupied in needle-work, and were in quiet order. The young people who help were standing about among the girls. It was a pleasant and refreshing sight; and I ought thankfully to acknowledge how great a comfort this dear matron has been, and is to me. She is so friendly and steady a helper; so willing, and so much a peace-maker among the young ones, as well as sincerely desirous of the best interests of the flock. It was, I cannot doubt, the hand of Providence that led me to her as a helper in this concern: what could I have done without such an one?

"One of the most prominent ideas in my mind to-day, is the wish to see people divide themselves into little companies for mutual help. This morning I read to my family the account given by Moses of divisions into fifties, and tens, &c., and

the settling smaller matters amongst each other, whilst the larger only were carried to the Governor. Was it from this example that the Institutions of Alfred were taken, or did it arise from correspondent feeling? There is a seed of much good in the principle of small associations for friendly oversight and mutual help.

"28th. My mind has been affected by the description given in the Missionary Register of March 1831, of the first Chinese convert, Leangafa, 'one in whom appeared so distinctly the image of the Saviour.' Also with the command of our Redeemer, as cited by H. T. in the 'Trial of Christianity;' 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.' How opposed is this doctrine to the feeling of human nature, which would justify its resentments by the plea of having much to resent that is wrong and unreasonable. Could anything be more wrong and unreasonable than enmity, cursing, hatred, despiteful usage, and persecution; and yet, on the high ground of true Christian feeling, all these are to be met with magnanimity, forbearance, and returning and overcoming the evil with good. It is the want of feeling and magnanimity in the parties, that can ever make way for discord and contention. Let the first offending party be what he may, there is no unavoidable need of discord if the other party be preserved under right influence; and surely this would be the most effectual means of instructing him who opposes, and of bringing him to the acknowledgment of the truth.

"I am ready to believe there is not any people on the earth, toward whom the spirit of meekness

and Christian patience is more necessary for their improvement than towards the Africans. In some of these people there is a frightful violence at times, uncontrollable resentment, and extreme obstinacy, which I do think cannot be effectually combated by anything so assimilated to its own nature as resentment, force, or a determination to exhibit power in punishing offenders. Such conduct may indeed have a transitory effect, but it will not reach the cause, so as to prove a lasting remedy. Such a remedy can only be found in Christian principle on the part of those who have to complain of offence, and in seeking by Divine help to draw the offender into a desire for the same heavenly influence. If it could be said of all who profess to teach Christianity, and especially of those who come out in a missionary character, that they are persons in whom appear distinctly the image of the Saviour, there would be true and effectual preaching by example and by the savour of life in performing the duties of each day. In order to attain to this, there should be in the missionary occupation what would be favourable to that true calmness of life, in which the light of life can freely prevail and increase. J. Woolman describes a state in which, by seeking after the accommodations of this world's wealth, the true calmness of life was changed into hurry.

"The language of the Psalmist presents before my mind—'But Thou, Lord, art good, and ready to forgive!'—and shall not we, who have so much to be forgiven, seek to follow, even at an awful distance, this way of the Lord? He who is perfect in purity, and cannot look on iniquity with pleasure, has yet provided means for the salvation and restor-

ation of the very vilest, and wills that all should be saved and come to a knowledge of the truth. Let this memento be ever before our minds, 'Thou, Lord, art good, and ready to forgive;' and let Thy creatures remember that Thou hast made this the law which shall condemn themselves, if they do not seek sincerely to follow Thee.

"8th mo. 29th. I would not close this day without acknowledging Thy goodness, O my heavenly Father, in permitting me to see the desire of my heart in the instruction of dear African children through their own languages. The trial was not made until the Aku girls were brought last week, and this is but the fifth day of their instruction; yet, even now, the success exceeds my hopes. I feel that what I have long desired, and seen in distant prospect, is now indeed reality. I wish to wait a little before teaching them any English, and I am confirmed in this by seeing to-day how readily they could, in their own tongue, name tangible objects, as head, ears, &c.

"30th. I will thank Thee, O my Father, for Thy unmerited goodness in visiting the mind of Thy unworthy servant with a sense of peace and love that consoles, although some outward circumstances appear far from promising days of peace and rest in some parts of my family. Unpromising as things now appear with regard to some, I must yet hope, remembering that one other member of our household, who has been perhaps a greater cause of disturbance than any, is now in the hand of Divine goodness an agent in contributing to my greatest comfort.

"9th mo. 3rd. We have to-day very heavy rain. There is a kind of disabling effect in damp

rainy weather, particularly with regard to mental occupations; so that it is a cause of thankfulness, when we poor Europeans can keep the wheels in motion at all, no wonder if they sometimes move heavily. I have need to be humbled in the feeling of how little I effect, and how fast the precious time flies away. O, for more dispatch of work, and more efficiency in it! I want, too, a conquering and unconquerable patience, also charity, and more disposition to prayer.

"5th. I believe that in the most healthful state of the mind there will be a disposition to attend to little things in their season, also to matters of business and minor duties, as well as to be conscientiously engaged not to neglect the most important, or to suffer a worldly spirit to lead to more attention than is due to lesser things, or suffer them to supersede duties in which yet greater responsibility is involved.

"Last evening, not being well, my matron paid me a visit; whilst a teacher gave instruction to the children, as a substitute for the part I take with them when in health. The matron gave me some affecting details of what the Kosso girls had told her of the wretched state of their country from almost perpetual wars, for the purpose of making slaves; so that they can seldom retire to rest at night and feel secure from an alarm. They appear to have been in this way habituated to cry out altogether when anything disturbs them in the night, as they several times did on first coming here. One of our children, about seven years old, has several scars on her limbs, of which she gives the following account. Her father and mother fled from the slave-dealer, and her mother from carry-

ing her was hindered from moving so quickly as without her she could have done. The father caught the child away from her, and threw it upon a fire, saying, it was better for the child to die, than for all to be made slaves. The mother could not bear this, but ran back, and took up her child. The father ran on, and the mother proceeded as fast as she could with her poor burnt child, until she got to a place where she thought she could stop securely to dress the little creature's wounds, but in doing this she was taken, and the child was soon separated from her, and our poor little Towah saw neither father nor mother any more. Ninga's father would not leave his children, but brought them all four away in his flight. Ninga says, the pursuers killed her father, and she does not know to what place were taken her mother and her two younger sisters; one sister older than herself was brought to this colony, and probably put out as an apprentice. The children say they sometimes flee in great numbers from one town to another, and hope to rest for a night, but while they sleep, their restless enemy pursues them, and again all is distress and commotion. One of the girls has an anxious countenance, and not having been very well of late, her anxiety appears more evident: perhaps her indisposition is occasioned by secret sorrow preying on her mind. Sometimes, when she has done her little washing, and whilst others are finishing theirs, she will sit down pensive by the brook, and fixing her eyes on the opposite side of the mountain on one particular spot, will silently weep, and seem not to wish to be questioned as to the cause. One day she told the matron's daughter, who accompanies them to the brook, that there

was a house and farm on that mountain that looked like her father's farm, and it was the sight of it which made her weep.

"My mind is much turned to the subject of cherishing by every right means the disposition to devotional feeling; and I do apprehend that some in looking only at the fear of uttering expressions unfelt, have not on the other hand been sufficiently aware of the danger of supineness and total want of feeling. Should we not, if sincere, always be prepared to utter some expressions of devotion? Supplications for what we need are very different from professions of experience to which we have not attained. These are, doubtless, abominations in the sight of God, when offered as a substitute for obedience and devotedness of heart and life. Still one extreme, although it may induce an opposite, cannot call for, or even justify an extreme on the other hand; and we ought to think whether we have not in our own society too much renounced the practice of vocal supplication for wants that are common to all who are, or desire to be, sincere professors of Christianity; and indeed to every human being awakened to a sense of the sacred truths of the religion of Jesus.

"18th. I have had an opportunity more desired than expected of free communication with one of the German ministers, and felt relieved and comforted in having openly, and I trust with Christian kindness, expressed my sentiments on several subjects, as to the position of things at present in this mission. A kind note from another in the course of the day gave me opportunity for a little further communication on these subjects. My heart longs for the prosperity of the Church Missionary So-

ciety in this place. They were, I think, the first who took charge of the poor liberated African children; and though no doubt there was much need to improve upon the first plans, even as to the preservation of the life and health of those, yet believing that not a few in this cause have sought to labour diligently and faithfully, I long to see the society rejoicing in the fruit of their labours.

"18th. This has been a Sabbath of peace, such as I feel utterly unworthy of; but our Lord is indeed merciful and good. O, that fidelity and love might be the daily, the hourly return. I feel that, as regards myself, self-will and self-choosing must be made subject to a higher influence; for if ever I enjoy peace, Jesus must rule over all; must break down as well as build up, and it is only in entire subjection to Him that we can be free indeed.

"In looking forward to a school in England, whether of black, coloured, or white children, I should prefer one on a simple scale, like Ackworth School, yet to give the children a thoroughly good English education. I love simplicity and industry, and should prefer having the care of children from a humble station, rather than such as were in danger of being enervated in body and mind from not being under any necessity of working. It does not appear to be my calling to administer exclusively to the rich, but to those, whether rich or poor, who are to be agents in useful occupations, and who should be trained in great simplicity.

"I cannot but hope, from what dear friends in England most interested in African affairs have expressed, that a school for black children will be consonant with their judgment, and that when the work before me shall be terminated, I may, with

their concurrence, have a few of my present flock in my native land, there to proceed with elementary lessons in the languages of each. O, how would such a prospect lighten all labours here! It would be the realization of what for fifteen years has been so much before me. Until last year I had not looked for female pupils, yet since, it has constantly appeared to me that for the elementary part on which I would enter in England, females would serve the purpose as well as boys, and be more fully under my own care. This, then, is the home to which I look; an African and English school, a depository for elementary lessons attached to it, and leisure to pursue the work of forming elementary lessons, and lessons of Christian instruction in both the African and the English languages. Should life not be given me to see this desire effected, let me tenderly recommend some of my beloved friends to take it up, and this, I trust, will be their own desire.

"20th. It is a great consolation to find that often, when my whole frame is weak, my mind is yet as much awake and active for my flock as when quite well.

"I would guard any young person brought up in a mission-school, and with some view of being engaged in missionary labour, from looking forward to a life of divestment of outward labour, or as despising secular occupations as below them. That feeling has, I fear, been like a canker-worm in the minds of many, and especially in such as have lived for years in a preparatory seminary, employed almost exclusively in learning, and with little or no active labour. Spiritual pride has got the ascendency, and mistaken notions as to the

claims of Christianity on the heart and life; its controlling influence on the feelings, thoughts, words, and actions, have become sorrowfully apparent. The teaching of others has been held up as the great business of a Christian's life, too much losing sight of the perpetual obligation to dwell under the influence of the Redeemer's power and spirit, and to have the whole mind and conduct embued with that all-subduing and all-controlling power.

"Secular occupations are generally salutary; and it would be advantageous to the mental health of the studious, if they had some intermixture of manual employ. How many females are there now growing up in the middle and higher ranks of society, languid and diseased from mere want of exercise! And what melancholy examples have I recently seen of young men brought up without business, or any serious occupation for their time, showing forth the pernicious fruits of pride, with fulness of bread and abundance of idleness!

"With regard to foreign missions, I believe it would be better for the cause of Christianity, if not any were appointed as preachers without some active employment as school-teachers, translators, &c. It is not difficult to conceive how possible it is for the missionary concern to be a kind of resting-place for persons who prefer study occasionally, and leisure occasionally, to any settled or laborious means of obtaining a livelihood, and who may seek this office, as many have sought the priest's office, not from the requirings of the Holy Spirit, but for outward bread. It may be said, are not the dangers and difficulties of a missionary life too many and too well known to allow of such a choice

from such motives? No; there is danger to the youthful mind; and a great proportion of missionaries commence their engagements when quite young. To such minds there is something very inviting in the idea of crossing seas, travelling to a great distance, seeing new countries and new people, and being at the same time treated by friends, under whose care they are preparing for the engagement, with a tenderness and sympathy such as the nature of their prospects will naturally induce. It is true, indeed, there are often great sacrifices of domestic feeling to be encountered in parting from family and friends; yet, when the missionary is fixed in his station as a clergyman, the leisure and the freedom which his circumstances frequently permit, and the higher manner of supporting himself than his earlier days afforded, allow an enemy unawares to steal in upon him, and instead of pouring out his soul for the surrounding transgressors, he falls into the self-complaisant state of the Pharisee, 'I thank Thee that I am not as other men are,' not even as these heathen and idolaters; and thus indulges feelings of pride concerning himself, too much verging on contempt towards those from whom in his outward situation he is so far exalted and removed.

"Secular labour and school-teaching has a tendency to keep the mind in an attentive and subjugated state, by keeping people reminded of their own obligations, and of work they must fulfil. Whilst the further a person is removed from the necessity of business, except that of giving instruction occasionally, which is not to be considered as business, the more liable I apprehend he must be to the attack of the enemy inciting to pride,

the bane of all real vital religion. And thus aware on the one hand of dangers by religious men being too much engaged in worldly business, I do yet decidedly believe it would be better for Christianity at large, were all religious teachers on the plan of the lowly agents of the Christian Instruction Society, as many worthy Christians in the Wesleyan Society, and as ministers in the Society of Friends, and give their religious instruction in public as well as in private, without money and without price, thus saying in effect, 'We seek not yours but you.'

"9th mo. 26th. Lately I have suffered much from weakness, but to-day have again been able to pay a little attention to the children, yet I am much spent with a little effort, and feel great exhaustion. I desire to learn from this suspension to feel more than ever how needful it is in all our projects and purposes to remember that it is, 'If the Lord will, we shall live and do this or that.'

"28th. I ought with thankfulness of heart to say, that I do not know that I have ever been since my arrival at Charlottee without bread or biscuit in the house, and have mostly had both. I have not, that I recollect, been one day without meat, rice or coffee, sugar or butter; so that though some consider a missionary life as mostly one of great deprivation, let not these deprivations be overestimated. They are, indeed, great as to religious privileges, yet with regard to food we can generally provide it in a colony like this. Our lodging is not so gloomy as some may suppose, but not so inviting to repose as the quiet sleeping-rooms at home. My own room is a place of reception; in it are school-lessons, bundles of work, various little

stores in boxes, as peas, flour, soap, candles, arrow-root, biscuits, &c.; and though the room is a good size, it is by such means rather crowded, and it needs daily care to keep it in order. My room-doors, which open into the piazza, may several of them be easily opened on the outside, and I do not feel otherwise at all secure; but my hope is in Him whose care is over all. We have had several small depredations, which are of little account, except to the delinquent, who is hurt by his sin. O, that from this hour my heart may be kept from evil! The liability to impatient feeling with those around appears to me a far more fearful circumstance in our situation than any outward deprivation; but our Lord can give victory even here.

"I do not seem able to obtain the rest and seclusion which a debilitated state of health requires. I am become incapable of stooping, or almost of standing without a sensation like that of being about to fall. So long as I can sit up, or even give directions and make payments from my bed, the concerns of the family must rest upon me; and when this forenoon I was unexpectedly relieved by a reviving sleep on the sofa, I was quickly awakened by one of my young people coming to ask me about dinner, when by a little thought she would have seen I wanted sleep, and knows too that the matron could tell her all that was wanted.

"30th. I begin to fear that little more can be done by me in Africa. I can read a little, and whilst writing I rest my head on one hand and write with the other. But time passes swiftly, and the close of the rainy season may find me not much advanced in my work. Some variations in

food are rather unfavourable for my health and strength. We have not had the advantage of fresh mutton for the last two weeks, and the flour has, perhaps, been too stale to be wholesome, and has had to be cleared of the insects generated in it before bread could be made.

"10th mo. 8th. I have this morning been favoured with a most consoling sense of Divine mercy and goodness, accompanied with a desire that nothing may be withheld that shall be required during my sojourn on these shores. O, my God, be pleased in Thine infinite mercy so to sanctify to me every dispensation of Thy providence, that all may contribute by Thine own power to introduce me to a greater meetness for the society of purified spirits in the regions of everlasting light and life.

"Yesterday I wrote a few lines to a dear relative, and expressed my wish that her hope and trust may be in the Omnipotent. O, may it ever be kept in view that no temptations need overcome, if only the eye and the heart be turned to Him in whom is all power. If we yield ourselves up to surrounding circumstances and to physical influences, without humbly and earnestly repairing to our Refuge, no wonder if we fail and are overcome.

"15th. From letters just received it appears that my dear friends are fully satisfied with my remaining until the way shall be open for my return. Some intimations that it would be well not to be anxious about others treading in the same path, seem to check my hope of help from labourers of our own Society, and altogether the strain of the communications casts the work more fully upon my own individual feeling. I fear to

look to an early time of leaving; I must just stay passive and patient, till fully assured that what is called for at my hands is so far effected as that I may go in peace.

"25th. There is great sweetness and beauty in the character of some of the professors of religion among the Africans—an unassuming, humble, yet cheerful and affectionate demeanour, which, combined with their native simplicity, is exceedingly interesting. To bring out this character a kind and friendly manner is requisite, for they are soon repelled, and their minds are closed when they meet with coldness and a disposition to keep them at a distance.

"What cause I have to thank God, and to take courage for the state of health I now enjoy, near the close of the rainy season. Even last night and this morning we have had rains so heavy, and fogs so thick, and I have felt the effect so sensibly in fettering the power of mental and bodily exertion, that I was ready to say, I shall now be glad when the dry season has quite set in, although I had looked to the rains as to a time of interest, from the settled home-like feeling I should enjoy during their continuance.

"I have written to England an account of the First-day morning and evening meetings, and of the children singing the 100th Psalm, 'From all that dwell,' &c. mostly three times a-day, and uniformly morning and evening. Also that the First-day morning meetings commence with silence and reading from the Psalms, and intervals of silence between each engagement. Repetition of hymns in concert (when the children stand up)—repetition of some passages from Scripture. Time

for quiet feeling and reflection, and the children occasionally informed of the nature of worship, whether with or without vocal expression; also easy and instructive narratives related or read to them. Occasional instruction when reading the Scriptures, or at other times in our meetings; also vocal prayer at seasons when the prevalent feeling leads to that engagement, but no expectation excited as to its being uniformly so.

"With concern I hear from several quarters, that Friends would have preferred my only having the first set of scholars, and not the addition in the 6th month, fearing it would add too much to my cares, and that it might impede my progress in the first object, of showing what the proposed system of teaching could accomplish. It may in both these cases have had its disadvantages; but I should not, I think, have known what a liberated African station was, had I only had those first children, and the seven well-fed little ones from the Wellington School. Nor should I, perhaps, have thought of making the enquiry, whether the schools were only furnished after the apprentices were selected; nor should I, probably, ever have thought of the horrid iniquities which the trade in these little sufferers involves, had we not received children direct from the slave-ship. Besides, a select school like that in the beginning would not, I think, have been a fair specimen.

"11th mo. 4th. I have certainly cause to be pleased and comforted with my dear children. Many can read the picture-lessons, and also some of the Scripture-lessons, as well as write from dictation the same lessons on their slates. It is scarcely eight months since these were taken from the slave-

ship. They can answer questions from surrounding objects, are improving in reading, and learn to repeat hymns.

"13th. Why is this feeling of quiet and peace? —assuredly I am not worthy of it. I have given way within the last forty-eight hours to expressions of resentment towards two of my young people, beyond what the cause would warrant. I have earnestly urged to-day that we should all seek forgiveness and peace with God before we give sleep to our eyes this night. O, that a better guard may be kept over my mind on all future days, be they many or few. One thing we should try to avoid in establishments like this, and that is too great a hurry of business on one day; as this, and particularly in a country like Africa, is calculated to spend the strength and spirits, and to incite to irritability, to impatient feeling, and to hasty expression. May this interesting school fall into the hands of true and faithful shepherds, of whatever denomination they may be!

"18th. It is, I believe, in consonance with the order of Divine goodness, that sincere Christians should, in conducting their domestic concerns, their affairs of business, in the pursuance of benevolent engagements, in the enjoyments of social intercourse, and in all the concerns of life, as well as in their secret retirements and devotional assemblies, partake of a feeling of divestment of anxiety and care under the sheltering guidance of an Infinite Redeemer, whose influence is felt to be perpetually present. O, were we more awake to a sense of this heavenly experience—this dwelling as in the house of the Lord, what accessions of strength might be gained even for the difficult and ar-

duous duties of life! It is true, indeed, that we ought to beware of placing ourselves in stations of difficulty to which the ordering of Divine Providence has not introduced us. We ought, also, in all our movements to seek to be guided by Divine wisdom, and pray that we may be led to honour Him whose disciples we profess to be, by an upright and self-denying conduct, so self-denying as ever to desire and prefer His will before our own.

"I remember to have heard a quotation to this purpose: 'Too happy to be sportive he's serene.' This is the habit of mind I long to enjoy, and to see prevalent among all professing Christians. My own nature is anxious, and in my present and late position there seem to the natural view many calls for anxiety; but still, unless the kind of rest to which I have alluded be the predominant feeling, natural anxiety will not be availing to its object. 'Thy kindom come, Thy will be done,' this should be the heart prayer from hour to hour, and accompanied with the grateful remembrance of Him of whom it is truly said, 'He is our peace.'

CHAPTER XV.

Receives Fifty-six Children from the Church Missionary School, which is relinquished—Visits Liberia—Close of the Journal—Her Death.

"12th mo. 6th. In retracing my own deficiencies in that which is good, I feel sensibly that I can have no hope before the Most High, but the hope of acceptance as a sinner whose redemption and reconciliation are wrought out by the atonement and grace of our Lord Jesus Christ, the refuge and rest of a perishing world. O, that the remembrance of this may keep me humble in all circumstances, and that Divine grace may so soften and subdue my mind as to lead me to treat with those who do wrong in the spirit of Christian gentleness, and with the disposition that strives to restore and to save rather than to reproach and condemn; seeking at the same time to convince those who do wrong, and not merely to direct them to avoid such and such things without seeing why they are so directed. This course I know calls for much patience, and often for that unconquerable forbearance which to some minds, having a keen sense of right and wrong, is very difficult to attain; yet such a forbearance can only be gained by the influence of Christian principle, and by the feeling which acknowledges having had much forgiven, and sees the necessity of being willing to forgive; still, however, keeping in mind

that we are to seek to lead their minds, and direct their habits to the best of our power. Not by any means sparing ourselves from the difficulty of combating their errors and wrong tempers, by allowing them to increase and grow unheeded. To do thus were to exchange one kind of evil for another, and to substitute for irritability the indulgence of indolence.

"7th. I have this day been closely engaged, and am led to look back on the time spent in the vicinity of London during the last ten years, and to feel sensibly, that although it has been in some respects a season of trial to faith, it has also been a season of great privileges and many blessings. How greatly have I been favoured with opportunities for interesting and useful occupation; and with such a divestment of care as left me much at liberty to think and feel for others. I had also, at the same time, the privilege of valuable, intelligent, and Christian society.

"8th. There is much to do in England. Some better arrangements are needed to diminish the temptation to crime, by putting the poorest in the way of being benefited by instruction and industry. From my own experience in Africa, I am satisfied that the want of sufficient nutriment, and too much labour, are both unfavourable to the mind, and to the disposition to peace and love with those around us, and I am thus prepared to sympathize with the poor, and long to help them.

"9th. It seems to me, that as superintendents and directors we should ever bear in mind that we are fellow-probationers with the dear children. So infinite is the distance between ourselves and the Almighty power towards whom we desire to draw

the attention, that all other distinctions seem lost in the contemplation of this.

"I can hardly look to a home in this world except to one that may be easily left, nor to engagements but to such as may be easily transferred. My time in any way must be short, and so much have I felt it my path to be here as a stranger and pilgrim, that a mere dwelling in tents suits me far better than anything that looks like taking up a rest.

"Our friends inform us of a willingness to promote village schools here; but O, that they would send one or two agents to superintend them, otherwise I see no hope of their being formed or supported in a way that would be to their satisfaction. The two in Portuguese and Kongo town are under the eye of the Wesleyan missionaries in a way that no others could be, I think, without agency more than I know of at present. There must be a sacrifice of something more than money, to do effectual good among people circumstanced as these are. O, that my school could have a successor among my beloved friends! Can I yet hope for this? It may not be now, but I think on some future day Friends will surely visit this suffering people. If we felt truly the awful importance of the work of seeking to bring souls unto Jesus, of how little moment in comparison would be any present ease or comfort of our own seeking? Should we not rather be ashamed to put anything in competition with it? Well, may I be enabled to do my own part, and wait in it quietly until the way homeward shall be fully opened, and then leave in hope that God will provide.

"O, my God, hast not Thou, by the sacred in-

fluences of Thine own power, breathed into the souls of many from season to season the desire to see the people taught the sacred Truths of the everlasting Gospel in all the languages of men, and wilt Thou not in the orderings of Thine own all-wise Providence, lead to its accomplishment by whatever means shall seem good in Thy sight?

"12th. I feel that my own individual standing in the presence of the Most High, is what most concerns me to be careful about; yet the hope of coming to some decided view ere long, as to the prospects of this school, is accompanied with a comfort of which I am not worthy, and a belief that God will eventually order what shall be for the best. Something like a Sabbath-day feeling has accompanied my mind each morning on awaking since the intelligence was received of our dear —— being expected so soon.

"I have to-day finished the Kosso translation of the 'Picture-Lessons,' except revision, and am anxious also to finish the Aku either to-day or to-morrow. I have endeavoured to translate into as easy language as possible, and in such a manner as shall easily be revised.

"18th. On receiving the first tidings that our dear friends were expected hourly, a sensation of weight from my very responsible situation arose above the joyous anticipation I had before indulged in the prospect of meeting them. I feel much may depend upon what I now shall hear from home as to future measures, and indeed as to all my engagements in Africa. I do desire heavenly direction, yet fear I am not seeking it with that earnest application of heart which the cause demands. A great change will probably very soon take place,

both as to my position and prospects. O, that I may not be seeking ease for myself, or any premature divestment of any part of my present charge. O, my God, if Thou see it good, if Thou hast Thyself imparted these desires for the spread of Thy love, hasten so far as it shall please Thee, hasten the days of their accomplishment. Let babes be taught to love and honour Thee, and let many nations and kindreds, tongues and people, who now sit in darkness and in the shadow of death, see Thy truth and feel its power. O, that we may be enabled in this concern to act on the Christian principle of seeing those around us provided with the means of living by the labour of their hands.

"Seven o'clock in the evening. Little did I apprehend when writing in the morning, what were to be the events of this day. It is now decided between the Government and the Church Missionary Society, that the latter shall relinquish the care of the liberated African children.

"19th. This morning I received a note from one of the masters, saying, that he was about to dispose of the school-girls at Bathurst, and if I wished to take any of them, I might have what number I pleased. I wrote in reply that it was too important a subject to decide upon in a moment, but that I would come within a quarter of an hour. On my arrival at Bathurst, all seemed on the verge of departure, although I had come within the appointed time, so far as I could judge. I was informed sixty were going to York, forty to Waterloo, and the remainder to Free Town; some to be married, and others to be bound as apprentices. I replied, 'Then all are already disposed of.'

'You can have as many as you choose,' was the answer. I desired to take a few Kosso and Aku girls who could read, and inquired of my dear friends, who were both evidently feeling the painful separation, which of the Kosso girls could read. Only one or two were found; yet ten Akus could, therefore I selected them; but others so earnestly pressed to join them, that I took four more. The master ordered the company for York, (chiefly little girls,) to set out, and he accompanied them part of the way: others of the Aku children came round us with such strong entreaties and many tears petitioning to be taken, that I thought, 'Can I reject this opportunity of attempting to do good to these dear children, though but for a short season?' 'If I forego this opportunity, how can I ever forget their supplicating looks, and the expression of bitter grief on their countenances on being separated from those they desire to cleave to?' It felt to me impossible to resist their plea; and on the return of the master I said I would take all that were left: the number amounted to fifty-six. After staying a short time with my friends, I returned with my mind sweetly centred in the belief that my present conclusions were consonant with the will of our Father which is in heaven. Their first introduction to the school was to take down their names, and show them where to put down their little baskets. Afterwards I read to the whole school from 'First Principles;' then the children repeated in concert the hymn, 'Lord I would own Thy tender care,' and the school was closed by singing, 'From all that dwell below the sky.'

"I have complained of the children being first selected for apprentices, and the remainder only

sent to the schools; but I am told that if, on the next arrival, I express my desire to choose first, it will be granted me. I ought gratefully to acknowledge the kind attention which has hitherto been paid to my requests.

"28th. The Africans need pity for the bewildered and unchristian feeling of their minds, as much, if not more, than for all their outward sorrows. O, that the mission in this place could be strengthened, and now be commenced on simple Christian grounds, seeking its support from simple Christian feeling, and not from human power, or mere worldly influence. May all that is done kindly, whether from one source or another, be acknowledged; but let missionaries seek their chief aid from Him whose kingdom was not of this world, and from the prevalence of that feeling which His love inspires in the hearts of His disciples.

"I am struck with an obvious difference between the children we received from Wellington, and most other liberated African children. These little ones from under the care of M. Macfoy, appear more open-tempered, animated, and alert, and generally have good constitutions and good capacities for instruction. Many liberated African boys and girls look very dull, and some of them like sour, unripe fruit, that has not been sufficiently under warmth and sunshine.

"Some hovering thoughts have dwelt upon my mind since being here, that a few Africans of good Christian feeling and principles, even though of but slender attainments as to school instruction, would perhaps on the whole help forward the liberated African children better than Europeans who mix less with them, and do not so well know and

understand their habit of thought and feeling. There was a time when but few could be obtained as native teachers in schools, and now there is not a school in the colony without its native teachers. Could the children generally be intrusted to them, under good superintendence, the missionaries would be set at liberty from one heavy charge, and this might open the way for the extension of the mission, and for some excursions, and even settlements in the neighbouring districts.

"I hear there are four vessels in sight, but not so near the port as to know whether they are from England or no. Can I hope for a companion in my work? I will try to wait patiently, and if it should prove that the time is not yet come for labourers in this station from among our dear friends, still I trust this deeply interesting colony will be cared for, and provided by the Shepherd of Israel with such as can feed His flock. This morning how cheering was it to witness, when talking to my children after reading, a degree of sympathetic feeling in some of their countenances, even in those who were the objects of admonition. I have no doubt but that many in this colony are prepared to hear and to feel, especially among the younger class, if called upon in Christian love.

"1832. 1st mo. 3rd. Vouchsafe, O Lord, to keep me this day without sin, is a prayer which my heart would plead as more to be desired than all earthly good. I am here in a state of great danger, and shall if preserved by Infinite Goodness be taught by His Spirit to know more fully my own weakness; be more prepared than I have ever yet been to sympathize with the poor, and with those who under weakness of body, and of mind,

are pressed down by many cares; while their strength is spent in a succession of laborious occupations. If God shall be pleased to make me in any degree an instrument for the help of some of these, if permitted to return to my own country, I shall feel thankful for the lesson learned here. My nature is too anxious for the present engagement to be a very easy task; and the sense of lack in advancement in that which is good amongst those who surround me often reminds me that we are not to expect the same results in Africa as we should from the early and long continued education given in England. To be fully awake in promoting the improvement of those about us, and at the same time not overcome in our spirits and temper, even when we see real evil where we had desired to see only good, is a state of feeling that may be attained by the predominance of redeeming power on the mind. Watchfulness on every hand will be needed, watchfulness, lest through the fear of loss to ourselves in temper and feeling, we pass by the wrong things in those that need attention, and which we are bound in duty to teach them if possible to overcome. Watchfulness, on the other hand, lest in our anxiety for others to fulfil the part we have a right to require of them, we become impatient, unforgiving, intemperate in our reproofs, and go so far out of the spirit of Christian meekness as to forget the apostolic injunction, 'Let not sin have dominion over you.' Watchfulness, lest we suffer the evil we see in others, so far to have dominion over us as to excite unwarrantable feelings in our minds, and cause us, instead of ascending in true Christian magnanimity over all, and maintaining that disposition of mind in which we

may say in effect with the apostle, 'Follow us as ye see we follow Christ,' to lose our strength by harsh and hasty expressions of temper. By thus doing, we sensibly lower our best feelings, and become not only less capable of advancing in the heavenly life, but less fitted to be instrumental of good to others.

"The predominating wish of my heart is to be kept from sin, not for my own sake only, but for the sake of those amongst whom I live, not a few of whom may possibly become teachers of others. All this causes a powerful perception of my own wants, and my need for the continual remembrance of the presence of the Most High. Surely we ought to act before Him with greater care and watchfulness than if even the highest and wisest, and best of human beings were our witnesses.

"I speak generally plain English to the people, unless to some who are not accustomed to hear many English words. To those with whom I habitually communicate I use plain not broken English, and keeping to simple and obvious expressions, I think they generally understand me quite as well as if they were used to a broken language.

"4th. Lately I have suffered from the Harmatan winds, but not so much as to withdraw from my work. One evening I was ready to say, 'Can I bear another tornado-season?—will my constitution sustain it?' but felt checked, believing my way would be made plain at the season, and I had nothing to be anxious about at present. I have no expectation to be at liberty to leave before. Through heavenly favour I am enabled cheerfully to look forward to remaining as long as shall seem right for me, whether the season be rough or mild,

for God will help me to bear what is His will to appoint.

"O, this dear flock! (they will not, I trust, be dispersed:) to-day, I have had much pleasure in teaching, and have been preserved in more ascendency over disappointing and difficult circumstances than has sometimes been the case, and my peace has been less interrupted, which I feel to be cause of humble thankfulness to Him who can convince of sin, of righteousness, and of that judgment which is even now begun. I am so sensibly reminded of the uncertainty of life that I must soon try to acquit myself of what I think a debt of duty, in writing to James Montgomery, on the subject of cruelty to animals, which I have seen partially brought forward in an infant-school hymn.

"6th. The more I feel interested in my charge, the more I regret that the Church Missionary Society should have relinquished the children. They plead the difficulty they might be put to, in having their first pupils withdrawn without their consent. But is not every school-teacher subjected to the same disadvantage when his monitors and chief scholars are withdrawn by their friends? They considered themselves aggrieved by the conditions of the former Governor not having been adhered to; but it is to be lamented that their own cause, and the cause of the dear children should be permitted to suffer on that account, and it is to be feared that both do suffer. The charge is great, but it is one of the most interesting that can be presented to a missionary heart, and it is not overpowering, with help and arrangements. The voices of more than seventy children, unless very much repressed, may sometimes be more than weak nerves like to en-

counter, but every day there are seasons of quiet even here, and when the flock is in school, which is five hours every day, the instruction of them is not much more difficult than that of a smaller number.

"I think we may do much towards preventing excess of anxiety, by devoting certain times for attention to the different branches under our care, and not allow the mind continually to dwell under the whole weight of every thing, as though all parts of duty could be attended to, or discharged at the same moment. Certainly planning for the future is one part of our duty, and it would be want of foresight to neglect it, yet all should be conducted under a feeling of divestment of anxious care and in the peace of God which passeth all understanding. O, that some who dwell in the favoured region of Britain, might feel it their duty to come out to this port. I sometimes think I cannot return to England until this dear flock shall be placed under permanent care, or at least a chosen portion of it, and until the whole concern respecting the disposal of the liberated African children shall be on some firm foundation. It is true, I have claims of duty in England, but He who ordereth all things, can give any work in that land or in this, to other hands, and I have nothing more to do than to wait the appointments of His providence, and follow whithersoever He shall be pleased to lead me. I know not that I have had greater peace of mind at any time than at present, and what are heats and colds, and sickly and healthy seasons in comparison of peace with Him, who is our refuge, our hope, and our all in all.

"8th. We want instructors among the people

who will not think the whole of their business is to tell others that they do wrong, but to show them by example and precept what it is to do right in all the engagements and relations of life. One of the first lessons that young people should learn who are designed for spheres of usefulness must be not to despise any useful employment, and never to regard with contempt any human being.

"I think it right to make memoranda of thoughts that arise on the Sabbath-days, therefore I wish particularly at this time to minute that thus far this day has been a sweet and quiet Sabbath. May heavenly mercy preserve my soul in peace till the evening. Yesterday was a time of close trial in several respects, and I do not feel that I have attained to entire dominion over the effects of an anxiety that seems plausible in itself, as wishing to see all conducted in good order, but impels to too prompt expressions against the want of it. O, that I could separate between things and persons, and seek, while keenly sensible of what is wrong, to recover the offenders by timely counsels given in Christian gentleness and forbearance! Why is forbearance enjoined, but to be exercised in circumstances in which there are trials of the temper and mind to bear? We ought ever to remember that our Redeemer's will is to be our guide, and that 'He bore the contradiction' of sinners against Himself. How little, then, have we to bear!

"12th. May my soul be led daily to the source of strength and peace for all needful help, to be an instrument in a cause dearer to my heart, far dearer, than all earthly projects and pleasures. But why

should I make any comparisons of that kind? All is but dross compared with heavenly treasure.

"How awful is the news from England, and how very affecting the accounts from the distant city of Bagdad! It appears truly as though the whole world was shaking. Will not men hear, fear, and turn to the Lord? Mournful is the state of things in this colony, but some sorrows are but beginning to be known. Still those who love the Lord Jesus Christ in sincerity will, I trust, be drawn and driven into nearer unity with each other in Him.

"20th. It has sometimes been consistent with the orderings of Infinite Wisdom and love that a season of physical weakness and depression of health has yet been one in which unfoldings of future good, both to ourselves and to others, have been made consolingly manifest. It was so in my first leadings toward the formation of a society for improving the state of the poor in my native town; also in the first views of forming elementary translations in new or unwritten languages. O, that the prospect which has more fully opened on my mind the early part of this morning, when indisposition rendered it prudent to remain a longer time than usual without entering on my wonted cares, may eventually be seen to confirm this experience of mercy reigning and ruling even in days of outward depression, from the variety of causes to which we are subject in this wilderness state.

"The information from my friends that there is not any existing fund which is available for the continuance of this school; and the very peculiar circumstances in which it is placed, being now the only one for girls under missionary care, have led me earnestly to desire to see what is the Divine

Will as to its continuance or not, and having felt only darkness and confusion in the thought of its being given up, I have hoped that God will order a way for its being carried forward. The view of this, and of an African school in England being established by the help of an extensive subscription in small sums seemed to open before me when in Free Town. I have just written to England on the subject, and unavoidable circumstances connected with that letter, and other pressing cares, have borne down my strength, so that this is the second day of my being absent from the school-room. However, I have had the satisfaction of hearing all read this week, and now hope that after a little rest, I may recruit so far as to continue my work. How great is the mercy I have experienced in repeated restorations of health after great exhaustion!

"I have been led to hope that the continuance of this school, and the establishment of an African school in England may be one concern, and provided for by one fund raised by subscriptions of one shilling per quarter. Outfits of both establishments, and contingent expenses to be provided for by donations. Twelve girls to be received as boarders in England, and if possible they should be from the five following districts, Aku, Kosso, Bullum, Timmanee, and Sussu. At any rate the four first, and others might come in afterwards. For each of these £25 to be paid for board and clothing annually, or if the general expenses of the family were provided for in one sum, there should be a separate provision for the conductors of the school.

"I have been rather disappointed with two of

my reading classes this week, but much pleased with several others. It is important to choose children of animated speech and habit for monitors, even if they have some faults. It is more easy to lop off an excrescence than to supply a defect; and if either a dull, careless manner, or still more, if anything like a scornful air be seen in a monitor toward her class, it is depressing and stupifying to them.

How delightful are seasons of quiet and retirement when one is in habits of much occupation. I loved such seasons when more of them were in my power, and look back with a thankful heart to the opportunities which have been given by circumstances which appeared in themselves trials; first, in Yorkshire, by a weak state of health, and since, in and near London, when from the suspension of African concerns I was left without settled occupation. O, that there might be a school for Africans in England! if this were the case, of how little account would any sufferings or deprivations seem that may have been endured, or may still be to endure. I know, indeed, that it would not be a life of leisure and of ease that I must look to in such an establishment, but that is not what I seek, and I hope to be kept from shrinking at any difficulty in the way, so that only my spiritual welfare be not impeded by too great a pressure of outward cares.

"I am satisfied the little meetings on First-day mornings are adapted to the state of the children, and humbly hope that the Divine blessing is experienced in them.

"22nd. I have not any particular time of arrival in England to aim at, except so as to attend any public meeting among Friends, to unfold the con-

cerns of Africa. I have to consider also whether some debts of Christian duty may not be required at my hands in some of those places in which I wish to advocate the African cause. I know my memory and thought must be put in much requisition, as more will be expected, I fear, than I can communicate of interesting anecdotes of Africans. This desire for something new must be borne with, and fed, so far as in truth and justice we can feed it. Still it is painful to think that the mind may rest in being much excited, and not be led to do the self-denying work which Christian labour calls for. The gratification of the inquisitive desire may often be used in promoting the great work of general Christian advancement, although the extreme indulgence of the wish for novelty has its many and great dangers; among these, no doubt, is the disposition to make a display of little narratives, so as to colour them in a way almost too brilliant for the truth, and into this some have undoubtedly been betrayed.

"I have been thinking much about the apprentices, and I think if the Governor would, from the apprentice fees, (which I understand are considerable) make little presents to the girls and boys who have behaved well in their places for one year, and after that also at stated times, it would be a stimulus to good conduct both on the part of masters and apprentices. The expectation of these rewards would often sweeten the toils of the poor children. If there are in this colony four thousand five hundred apprentices, surely their welfare and improvement is an object of importance.

"On returning home I shall probably meet with some trials from individuals feeling cold in the cause which I have at heart; but let not this be

either depressing to my mind, or cause any wrong feelings in return, any feelings contrary to Christian meekness and pure fervent charity. Let me think on my Redeemer, and seek to follow Him. Let me gratefully acknowledge the many proofs of true and kind affection I have received from endeared friends, and return their love by fervent charity and unfeigned gratitude. May the fire of Divine love be found in our religious and social meetings, and let that charity which hopeth all things, and endureth all things, ever so cover my mind as to preclude any feeling contrary to its own nature. God has been abundantly merciful and good to me, and if trials should be permitted, of what kind soever they may be, let me seek for patience and submission to bear them well. Let me not talk of trials either past or to come, further than to acknowledge that God has all power to shield and defend in them, and to cause all to work together for good. Let me acknowledge the mercies, the abounding mercies that have followed me, and of which I have never been sufficiently sensible, nor sufficiently grateful. The want of this sensibility and gratitude for Divine mercies, and the giving way to depressing feelings from the weight of the work before me, and the hinderances to its attainment, have kept me low, and rather sad and unsocial at times, when I should rather have been grateful, courageous, and cheerful. O, that I may learn wisdom, and may now return home with a lightened mind and thankful heart, hoping in God, trusting in Him, and feeling and acknowledging His infinite mercy, his infinite power and love, with a heart devoted to Him, and seeking its strength, its consolations and happiness in Him, feeling that whatever there is in us of love

towards human beings, that love must abound in an immeasurably higher degree in Him who is the source and the fullness of all that is great and good.

"24th. The opposite accounts given by S. and his friend respecting Liberia, to those which the present or late Governor Mechlin has given of the state of that colony, are difficult to reconcile. S. gives a report of a jailor there, which conveys a horrible idea of their present views as to the administration of justice in that district; and I cannot but mourn that so much should be done in providing to send liberated slaves, unless they could also send persons to take kind care of them. There are greater sacrifices needed than the giving of money, to make that station answer the high and benevolent wishes of its kind friends in England. I cannot but consider than on the American continent there has been a great mixture of motive in the formation of that colony.

"25th. I must, for the sake of my health, endeavour to be less anxious, yet not less watchful over my children and their teachers. About the future destination of this school I must do my best, and strive to leave the result to Heavenly guidance. Many things need attention about the house, in directing work-people, &c., and I have so little strength that my inclination would lead me to take up entire rest for the day, if it were possible, but occupations press and cannot be put by, so that I must speak with the people as long as there is strength.

"I would gladly see the Language Society renewed under the same title, with an open and bold avowal of obtaining, as far as possible, in print or in manuscript, the elements of all known

languages, and of taking measures to promote the reduction of new languages. It may be some time before this will be fully entered into, but I have no doubt but that H. Townley's feeling respecting it is such as God has given for an object that is to be accomplished. We cannot but expect that ere the universal reign of truth and righteousness, there will be some facilities given by Divine Providence by which the sacred truths of Christianity shall be intelligibly declared to many who are of different nations and people in a way beyond what has yet been seen. All things are possible with God, who can work by means natural or supernatural in effecting His own designs of infinite mercy.

"27th. Perhaps the time for the promotion of the Language Society was not fully come when Dr. Morrison offered towards its library ten thousand Chinese volumes; but this unexpected aid might be an inducement to rather too hasty a formation of the institution, without having sufficient prospect of its meeting with general concurrence and support. I apprehend the recommencement of it must be on a more economical scale as to expense, and with the objects presented in a more certain and tangible form, and not have so much as before to depend for help in the acquisition of the languages to a few sojourners, whose stay in England was very uncertain.

"Would it not be right, supposing the restoration of that society to have within it facilities for the acquisition of some of the principal European languages; and let persons desiring to acquire those languages pay at a specified rate for instruction? The Missionary Societies should defray the expenses of their missionaries in attaining languages,

for it cannot be expected that all should be done gratuitously any more than in the Bible, School, or Tract Society. Is not this institution worthy to be one of the leading objects of Christian missionary zeal? Alas! people too commonly want something obvious, tangible, and sensibly interesting to attract their notice, and to induce them to maintain their exertions.

"It would give great facility in the acquisition of any language, if tables of leading words and phrases could be given in each, with an explanation of the manner of pronouncing the words all in the same orthography. That is, in French, Spanish or Portuguese, for example, give the leading words as spelled in each language, and also as in the general orthography, that general orthography being the same for all. One person on this principle might teach the elements of a number of languages, having become acquainted with them himself, and having before him the rudiments of them all printed or written both in their own and the general orthography.

"29th. I have just read the discourse of Dr. Bogue, delivered in 1813, on universal peace, from Micah iv. 1—4. O, how I long that these principles may be pleaded in some of the nations of Europe where they have so far been little known; and especially in the more influential, as France, Russia, Spain, and Austria. I desire to see the cause more fully taken up by females. I think the idea of its being a political subject has been one great preventative. Mercy and good-will are subjects for women to plead everywhere.

"My heart feels sad. Sorrow and clouds of darkness overshadow us in this colony; and we

have received from England letters on the state of Liberia that cause deep thoughtfulness. I cannot forget how much that infant colony has claimed sympathy, hope, and desire, from both myself and others in my native land; and trying as was the prospect of a further attempt than the visit to Sierra-Leone, I felt bound not to turn aside from Liberia, should the providence of God seem to open my way there whilst abiding in this colony. It is a fearful thing either to go without being fully satisfied it is required of me, or to turn aside from hearing the voice of the Lord, should His voice call me to such an engagement. My Heavenly Father, be pleased to make known to me Thy own will in this thing, and let me not be too much biased either by the thought of friends individually having wished me to go, or by the fear of any dangers on the way, if that should be my path of duty. No intimation has been given by any friend by letter of a wish for my going, still I would gladly not leave anything undone which I ought to do in Africa. I think that the extent of what I have felt as to visiting Liberia has been that a willingness should dwell in my heart to go there, should the way open during my residence in Sierra-Leone, and the Divine Hand then appear to point to it. I acknowledge that the prospect has at times appeared so fearful and difficult, that I have been jealous of myself, lest that difficulty should stand in my way, so as to prevent a required submission. There was a time when the way to Sierra-Leone appeared, if possible, more fearful, and the passing over the great waves of the sea more difficult to nature; but the ever-to-be-remembered day came, when I felt that the winds

and the waves in the passage to Sierra-Leone were nothing to be feared in comparison of entering unbidden on the work of the Lord in another direction, to which my attention was turned by a friend, but in which I did not see that I could take a part. From that hour my fears as to the watery element gave way, and my hope was alive in God, and in His guidance.

"31st. I do feel for Liberia, and earnestly desire that the experiments now forming there may eventually answer a great and good purpose, both to the colonists and to the natives. There must be much distress and confusion unless they adopt the measure of sending a greater proportion of well-prepared agents for the general help of the people. It cannot do much good to Africa to send a multitude of liberated slaves without adequate means of instruction. That some of the neighbouring tribes should wish to be joined with them, and to call themselves Americans, is no wonder: they see some displays of power among them, and this is always inviting when it is not used against those who witness it. The great feature in that colony, as far as I hear, is a proud estimate of their own power, with but little strength for right government. I have a decided apprehension that the people are not prepared for the position in which the Colonization Society has placed them, and much less are they prepared to receive a great multitude in addition to their present number. There are multitudes of newly liberated slaves whom people are beginning to find a heavy charge in America, and they would gladly be freed from them; but to clear that continent of the coloured population, as some of the Colonization Society have professed to

hope, is, I think, assuredly as vain an expectation as ever entered the mind of man. From what we see here of people who have resided in America, and the West Indies, I prefer the simplicity of character of the native Africans, who have never been out of their own country. There is in these, when improved by education and Christian feeling, something from which I have greater hope, than from the more complex dispositions of those who have been in the New World, and have, perhaps, brought some of its slave-holding feelings with them. I greatly wish that the Americans would at home attend more to the general education of people of colour, and prepare them for doing good in Liberia.

"2nd mo. 1st. Another month has commenced, and never since the time of arrival in this colony has the future been more hidden from my view, so that to the present moment, in looking to the future destination of these dear children, I am quite uncertain who will succeed me, or whether, in consequence of letters yet to receive, the school may be entirely given into the hands of Government. I feel the weight it will involve if I do not obtain adequate agency; and yet I ought to remember that if it be the will of God that it should be continued under the care of Friends, He can provide Himself with such agency as shall do justice in a cause of so near interest.

"I have still thought about Liberia, and I must hope that if the providence of God direct me to that coast, I shall not be left to shrink with apprehensions of the attendant dangers. I trust that the Searcher of hearts witnesses in my mind a greater fear of forbearing to do His will from any

selfish consideration, than the fear of encountering any dangers in the path of really required duty.

"4th. Yesterday I received a long letter from J. F. Sessings, confirming his former statements, as to the inadequacy of the provision in Liberia for the settlement of so large a number of people as have already been sent there, and confirming my own apprehensions that they should not send any great number of newly-liberated and uninstructed slaves, without suitable people to help them to settle, and to take proper care of them. Still the account Sessings gives of the good conduct of many of the liberated people who have survived the first difficulties calls for sympathy and Christian regard toward them, and it may be an additional proof that to take off the chain of slavery is not to make those who have been in bondage idle and worthless.

"The more I reflect on the subject of translations, and compare things as they really exist, the more I am satisfied that this part of the work of Christian labour for Africa must be done in England. I think that ——, the only stationary member of the mission appointed to the work, does not see the means of its being at present carried forward to the extent necessary, on account of the deficiency of agents; in some instances knowing little English, and in others very little of their own language from having lived long here. It is undoubtedly desirable to have those intended for translators not only in the habit of freely speaking their own language, but also placed in circumstances where they may have the best opportunities of acquiring English; this must be done if we would form schools for the native languages in

Africa, or prepare the way for the spread of the truths of the gospel in these tongues. I know that some will say, take some one language and go through with that, and do not attempt so many as six or seven, but my own business appears to be, rather to form elementary lessons, and attain to some important sentences of Scripture truth in several of the general languages, obtaining also a little knowledge of the general structure of the language as to inflexions, position, &c. and leave it to more learned persons to proceed further. This first step feels very important, as introductory to intelligible instruction, either in the native languages or in English.

"O, that the Lord may be pleased to direct me with regard to Liberia, and preserve me both from any unwarrantable exposure to danger from the elements, and from any mistake as to the claims of Christian duty, and preserve me also at the same time from drawing back, if it be right to go. In the mean time I must endeavour to go on with the duties of each day, so as to be ready to go or to stay, as shall be opened before me in the course of the next few weeks.

"O my God, if it should be Thy heavenly will that I should proceed for a season to a still greater distance from my native land, let me not turn away from it, but trust in Thee for opening a way where none as yet appears. Unworthy as I am to be a messenger of good tidings to the least of the flock, I would not yet forbear if Thou call me to it. Shouldst Thou be pleased to appoint other means by which it shall be accomplished, let it even be so, and let all my soul desire to acknowledge Thee, and to feel that through Thy heavenly mercy I am

drawing more into that state as life advances, which seeks only to acknowledge Thee in all things. I know that I am not a necessary agent in the Lord's work further than He is pleased to appoint, and whether that be here or elsewhere, all I have to seek to know is, whether He direct or no. The fear that dwells on my mind of omitting any required duty, and the remembrance of some feelings towards Liberia when in England, induce me to think it right to look further in my proposed visit to Free Town this week, as to what opening there may be for going to Liberia with the view of an early return. I think that even a few days there would satisfy me, could I only see and converse with some of the people who have been slaves, and entreat them to cherish the feeling of brotherhood towards the natives of the land. God is our Father, and we are brethren, and more especially near is the tie in every land among those who are made one in Christ.

"Free Town, 2nd mo. 10th. Let my heart acknowledge Thy mercy and goodness, O my God, in thus opening my way to proceed to a more distant colony, to which indeed attraction has been felt, but the view of which has been accompanied with some feelings both heavy and painful to human nature. A facility beyond my hope has presented itself. On inquiring in Free Town, I learned that a small vessel would sail for Liberia in a few days, and probably it would return after remaining at the colony a week or twelve days. A passage was kindly given to me by the owner, J. Macormock. My mind is favoured with entire peace in the prospect of going, and the feelings of depression and fear of the watery deep, which were with me

on the late return of this prospect, are now through mercy removed.

"I have mentioned my view of going to Liberia to the Governor, who remarked promptly, in reference to it, 'You will find no difficulty in leaving your school under the care in which it is at present for the few weeks of your absence.' And taking all into view, there is at present not much probability of my finally leaving the care of the school until very near the time of my departure for England, should life and health be continued till that time. How often have I found that a time of depression and apparent difficulty has been succeeded by a brighter day; and that I have shrunk from the next change of place and circumstances, when that change was altogether favourable to my best welfare and even to my present happiness. Surely I ought to learn to trust even where I can only move by faith.

"On the day before yesterday, when preparing to come to Free Town after a very wakeful night, I felt the weight of responsibility so great, that had it not been for the belief that it was at least right to make inquiries without delay, I seemed to be ready to sit down fearful of not having health and strength for the proposed engagement; but still hope lived, and before I retired to rest in the evening at Free Town, my mind was at rest in the belief that God would order my way both as to the school and the visit to Liberia. I had a sweet refreshing night, and awoke in the morning divested of anxiety.

"Having the Governor's approbation to the children being left under present care, I can leave them with comfort, believing that all parties will

do their best, and trusting that since this season of separation from my flock is in the orderings of Divine Providence, I may look for heavenly protection for my dear charge, and trust that if it be His will we may meet in peace. With respect to the future care of them my mind is at rest, in the belief that they are under the care of Infinite Goodness, and in the trust that the orderings of Providence will decide who shall eventually take charge of my children: I only desire that God may direct and overrule every proposal for the best interests of the school.

"When I mentioned to my matron the purpose of going to Liberia next week, and asked if she thought they could manage the house and school by themselves, she quietly replied, 'We can, if God help us;' and I was comforted in believing she would look up for help.

"Monrovia. 2nd mo. 23rd. Deepest thankfulness of heart is due to that Heavenly Mercy which has brought me safely here, and opened my way to what may be future communications for good, and led me also to a clearer view of what has been before me for many months.

"I have visited the school here, and am kindly invited to suggest any improvement. I have proposed to the committee, who I believe will approve their adoption, first, to learn 'First Principles,' and hymns, and Scripture sentences in one voice; and, secondly, to write from printed reading-lessons, as soon as the children are able to write the written alphabet. The children appear fine subjects for instruction.

"We have conversed several times on the subject of education in England for some of the child-

ren of the more influential inhabitants. I am ready to think the way will eventually be opened for children, both from Liberia and Sierra-Leone, also of some of the chiefs of the neighbouring districts, to be educated in one school in England, or rather in two, one for boys and the other for girls.

"What I have seen of ability and advancement here induce me to wish to leave the school at Charlottee, if possible, under coloured teachers, who could permanently take the charge, visited, however, by a small committee from Free Town, leaving the way open for an European, should one be disposed to take the charge.

"How very thankful I ought to be for Providential mercies and favours! Some other day I hope to dwell on these, but the state of my arm, hurt in setting out from Sierra-Leone, calls for rest. Let the feelings of gratitude dwell deeply, for the kind shelter and friendly reception I have met with from American residents of both African and European descent. A number of families are mulatto.

"It is Christianity itself, the redeeming power of our Lord and Saviour on the heart, which constitutes the spiritual strength and happiness of man, and nothing short of this can be effectual.

"3rd mo. Could not the people, both here and in Sierra-Leone, clear their hands more fully as to selling goods to slave-dealers, being satisfied such goods are purchased for obtaining slaves on the coast? There are some merchants in this colony who will not sell to slave-dealers.

"The emigrants to this colony should come with their eyes open, expecting a life of labour and comparative privation for a time, and not having too

bright pictures before them of fertility of soil or exemption from severe manual occupation.

"It appears to me very likely that if the colonial government here were to issue a coin, or adopt some general circulating medium, one very valuable effect of such a measure would be the removal of that hard necessity which poor labouring people are under, of frequently receiving the payments for their work in articles which they cannot use themselves and therefore have again to dispose of, at perhaps a considerable loss, before they can obtain what they need for their families in clothing, food, &c.

"I have had great satisfaction in witnessing the proofs of kind care and attention in the treatment of the sick, among the lately arrived at Caldwell; and the great success with which it has pleased Divine Providence to favour Dr. Todson in the means he has used for their restoration. The fever in many instances passed, with but little reduction of strength, though a clearly marked fever in its symptoms.

"My own state of health has been improving here, and the atmosphere, for a tropical district, appears very pleasant and favourable. We have had various weather, dry, parching dry; thunder, lightning, and rain, agreeably windy, and then unusually calm. The range of the thermometer being seldom more than from sixty-eight to eighty-five degrees of Farenheit, they are spared the cold winds of the mountains around Sierra-Leone, as well as the great heats which prevail in Free Town and in some other parts of the colony. I cannot but think that Liberia is a station not unfavourable

to health on the whole. The great occasional mortality among Europeans may be attributed either to great exposure and fatigue, or to the difficulties as to provision and accommodation, to which in a new settlement people are often exposed. With respect to the coloured people there is in some instances too great a change of climate to allow of their being prepared for much labour or hardship, and in other instances, there is too scanty a provision of the necessaries of life in the early part of their residence in this colony.

"Little is done in agriculture in comparison with what the state of the people seems to call for. It is desirable that a greater number should be settled on farms as their means of subsistence, otherwise the supply of even provisions for an increasing colony will be very precarious, and the colony will be too dependent on the surrounding natives.

"A plan is in contemplation for inducing some of the older settlers to go and farm in the more distant districts, so as to leave more room near Monrovia for the newly arrived. Perhaps to ration these who thus remove during six months until crops can be raised, and to erect for each family a very small residence until they are able to build for themselves a more commodious abode, would be a sufficient inducement to remove. T. D. thinks there is a want of something further than exists at present, in the way of discretionary power, to stimulate the industrious, and to aid such as are wanting help from sickness, &c.

"My situation has been a very favourable one. I am with a kind and hospitable family, and have

daily opportunities of information, both by reading relative to this colony, and by conversation with several on the present state and prospects of Liberia.

" I do not expect to remain long. On first days I have attended the Baptist and Wesleyan meetings, and have met with the people of North Georgia at my own request.

" The school-masters of Monrovia and Caldwell have both proposed to write to me. I have seen the two schools at Caldwell twice, and the one here repeatedly. I have left lessons for each, with the approbation of those concerned ; not to supersede, but only to add to those in present use. Being requested to suggest anything that might be for the good of the schools, I have recommended, 1st. Such an arrangement of classes, according to the children's attainments, and under the inspection of monitors, as to leave the master at liberty for the general superintendence of the whole. 2dly. To hear the monitors read separately when the whole school should be employed in writing on slates, under the oversight of one or two junior monitors or teachers. 3dly. To instruct the whole school at once every day from a series of large type spelling-lessons, and all to repeat in one voice after their teacher or monitor. 4thly. To teach hymns and Scripture passages to all at once ; and 5thly. To read to the whole school occasionally some easy narrative, or some instructive hints, or Scripture lesson, and asking easy questions on what has been read, leaving any at liberty to answer.

" 18th. A lesson-fund must be attempted soon after my return to England. Gladly would I re-

nounce every claim to emolument from any lessons I have or might print, if I could see a plan in action for a more general extension of good lessons, and on a scale of easy attainment, so that the poor at a trifling expense could buy and renew lessons for their children.

"The state of society here is in some respects very different from that in the villages of Sierra-Leone, and needs some arrangements for the help of those who are too poor to appear as they would wish at a place of public worship, and for their children to be decently dressed for attendance at Sabbath schools. Scripture readers are much wanted, for many cannot read.

"I am concerned to see, in the Fourteenth Annual Report of the Colonization Society, some expressions from several of the speakers, which convey ideas of contempt toward the slaves and free coloured population of the United States. These thoughts ought never to enter the mind of one professing the Christian religion and acknowledging the way open for spiritual redemption to all.

"A hope has arisen this morning in my mind, that the day may come when this colony and Sierra-Leone, may unite in sending coloured missionaries into the interior of Africa, to promote by friendly Christian communication the instruction, the civilization, and the evangelizing of the people of this continent. Sierra-Leone may become a centre for obtaining interpreters in the different languages, and laying the foundation for both native schools, and instruction in English and in Arabic; while persons of Christian principle and missionary zeal from this colony, and better informed in the Eng-

lish language and in the arts of civilized life than the liberated Africans of Sierra-Leone, might be valuable companions in this labour of love. The great object is the attainment of that pure and energetic Christian feeling that will rightly animate to such an enterprise, and maintain in its agents the requisite qualifications for its steady prosecution. May they be animated by love to those who suffer whether from oppression or from want of knowledge, and may their first wish be to come as 'a brother their sorrows to share.' African and American Christians from Sierra-Leone and Liberia, must one day unite their efforts in the great cause of Christian instruction and civilization on this wide continent. Real Christians of America and of England must lose sight of every minor distinction, in the great and soul-reviving appeal of, 'Have we not one Father; did not one God create us?'

"25th. On the passage to Sierra-Leone. True religion is the heart-felt acknowledgment of God, and of His redeeming power and love in Christ Jesus our Lord. This acknowledgment should be evinced in all our ways, though it be silently and without any vocal profession. I apprehend that great mistakes have arisen, affecting both the heart and practice, from placing religion in mere outward profession; the utterance of vocal prayer, the hearing of religious instruction and outward abstinence from worldly amusements and occupations on the Sabbath-day. God calls for the heart, the whole heart; and internal and unreserved dedication to Him should be seen in the orderings of our daily walk, temper, and deportment.

"We are almost becalmed, and have been for some days, and some changes have taken place from the uncertainty of a long passage, but I have cause to be thankful for hope. So far I have been weak and not well all the way."

Here closes the journal written by our precious mother. May its valuable pages be as soul-cheering and instructive to the reader as they have been to the compiler! The next account we have of this tenderly loved relative is contained in the following communication:—

"Freetown, Sierra-Leone,
May 7th, 1832.

"Dear Sir,

"The individuals who now address you feel it a most painful task to have to communicate intelligence which they know will deeply distress you, (although one of them is unknown to you.) We sympathize in your loss, and feel, too, that we have lost a dear friend, and a successful labourer in the cause she was engaged in. She had indeed the welfare of the benighted Africans at heart, and counted not her life dear unto herself so that she might be made a blessing unto them, in conveying religious instruction to their susceptible minds; willingly did she endure many hardships and privations, which few are acquainted with, in her labours of love. Her zeal in the great cause seemed to know no bounds; full proof of it is left behind, though her own life is laid down in her last efforts to benefit her fellow-creatures.

"The name of Hannah Kilham is dear to many in this part of the world; we may say she was beloved and respected by all who knew her. Her loss is felt acutely by the poor people at Charlottee, particularly by her dear charge, the school children; they feel they have lost their dearest friend:—the scene was truly affecting when the mournful tidings were brought to them. We could not but shed a tear with these sable mourners; but we trust whilst we deplore her loss on earth her happy spirit dwells in a milder clime—a region of eternal day!

"We are sorry that we are not at present acquainted with all the particulars respecting her illness and death. The information we have received is the following:—Mrs. Kilham left Liberia in good health to return to Sierra-Leone; when very nearly within two days' sail the vessel was struck by lightning, and put back to Liberia; she was taken ill the day following, complained only of seasickness; whether country-fever, or some other disease followed we have no intimation further than this: on the third day, the 31st of March, she died quite insensible. Her grave is the boundless deep!

"Her personal baggage is not yet arrived. Mr. M'Cormack has taken care of it, and soon it will be sent here; which, with other effects, shall be disposed of according to your direction.

"We waited upon his Excellency the Lieutenant-governor on Saturday the 5th,—the day we received the mournful intelligence,—and again this morning, with respect to continuing the schools. Mr. M'Foy, having confidence in the Society of

Friends, promised to be responsible for all expenses incurred in providing a teacher, or teachers, to carry on the schools upon the plans adopted by Mrs. Kilham, until you can send one out, or give instructions respecting them."

APPENDIX.

Notice of the early Life of Hannah Kilham, communicated by her Sister.

Hannah Kilham the daughter of Peter and Hannah Spurr, was born on the 12th of 8th month, 1774. Her father was a native of Whittington, in Derbyshire; and her mother, whose maiden name was Brittlebank, was born at Glossop, in Yorkshire: after their marriage they resided in Sheffield. From early infancy our precious sister, the seventh of their numerous family, discovered a remarkable seriousness of character, which, together with a delicacy of constitution, frequently occasioned the remark among her friends, that she probably would not be long in this world. Her predominant care, whilst yet a child, seemed to be lest death should come suddenly, and find her unprepared. Her father, a strict adherent to episcopacy, required her attendance regularly with the congregation of the Establishment; but her mother allowed her to go, at early morn, to hear John Wesley; and afterwards others of the Society bearing his name. She also frequented the evening service of the Church of England, and the readings of the liturgy in the course of the week. There is reason to suppose her mother was most inclined to dissenting communities; but her conduct on this point was reserved, as may be presumed for family peace; for she was a remarkable example to wives, obeying her husband in all things, only in the Lord. Her piety and bene-

volence were manifest to all who knew her, combined with domestic virtues equally conspicuous, which rendered her competent to exact uniform subordination from the juniors of the family to their seniors. It was the practice for each female of the family to occupy part of the leisure from school-hours with a portion of work by which to maintain house order; thus initiated to method and industry, she learned to value any few minutes' leisure, which some squander or lose in supine indolence till they sum up to a great portion of life, that might have been usefully spent, and they habituated to exertion when necessary for affairs of importance. After the death of her mother, which occurred when she was about twelve years of age, she was encouraged by the family pastor to enter upon "Confirmation of baptismal vows," and also to receive the ordinance called the Sacrament of the Lord's Supper; but after the death of her father, who only survived his wife a short time, she was sent to a boarding-school. She attended places of amusement as the means of introduction to society, but never showed any delight therein. Hitherto she had lived in the fear of the Lord, and thus beginning in wisdom longed for the spirit which dictated the oft-repeated words of the liturgy, "Thy service is perfect freedom!" but finding, in that course to which she was trained, the companions of the card-table and dinner-parties afforded no help to her mind, she again sought the company of the Methodists, who at that time were favoured with an extraordinary outpouring of the Holy Spirit, many being called up at midnight to join the congregations, and "those who went to mock oft staid to pray." It was at one of such meetings that her spirit, which was obviously restless from penitential remorse, was by faith in Jesus, who was then and there held up by preaching, like as "Moses lifted up the serpent in the wilderness," that whosoever looked away from all intervening objects steadfastly unto Him, as the atoning Sacrifice,

would be saved from the guilt and power of sin, she was suddenly changed and blessed with that "peace of God which passeth all understanding," the evidence of that faith which worketh by love, purifying the heart. She could then joyfully ejaculate, Abba, Father! my Lord and my God! with the witness of the Spirit that her sins were forgiven, and her soul quickened in the "new birth unto righteousness." She then joined the Methodists, and frequently felt herself constrained to declare what God had done for her soul; and her fervent supplications in public were often heard and acknowledged, apparently, by the solemnity which prevailed. Thus she went on for a season joying and rejoicing in the God of her salvation; but was soon called to experience that they "who will live godly in Christ Jesus shall suffer persecution." Strong opposition was evinced by some of her family, and increasingly so as her influence affected those around her. And, also, in respect of church-fellowship she had to relinquish the society of those endeared by their instrumentality to her conversion; for about that time the secession from the Methodists began. It was judged by the seceders that a separate community should be formed, upon new rules of discipline. She had declared herself decidedly favourable to these regulations before having any acquaintance with Alexander Kilham, who was the first mover in this cause, and to whom she was afterwards married early in the spring of the year 1798. Their union was of short duration, she being left a widow at the close of the same year. On the 3rd of 4th mo. following, the birth of a daughter was an affecting circumstance: the joy that one is born into the world being clouded by the melancholy reflection that no father's eye was ready to hail it, as the object of their mutual care and love. She had then to fulfil the parental duties in a twofold capacity, at a time when multiplied sorrows threatened to paralyze her already enfeebled frame. The most oppressive weight

was that at this juncture, when the cause to which a monumental inscription designated her husband as a martyr, was suffering by the loss of his services, she had to endure reproach as a deserter from it; yet to some it was then known, though not divulged, that previous to her beloved partner's decease, they both considered themselves convinced of the principles held by the Society of Friends.

Looking back on the deep trials through which our valued sister had to pass, she thus describes her state of mind: "Retracing the few last years of my life, I wonder at the mercy of that power who has brought me through them, and caused me to sink into humble adoration, and to exult in a joy filled with reverence and love to Him, at times when my earthly prospects seem torn up by the roots. A few nights since, when we sat in silence, and could hardly break from it, at ——'s house, this view was so deeply and livingly brought before me, and impressed upon my mind that I could say, 'Leave me but Thyself, and all will be well! Thou art the source of goodness, and it is only goodness which can fill my soul with the living interests of true affection! My natural affections have been strong, and my unions, as I thought, deeply rooted! Thou hast in wisdom and, doubtless, in mercy broken them, yet I rejoice in Thee! I adore Thee!' I wished to speak, but I thought words would not convey the gratitude I felt, and feared to speak of the goodness of God unworthily; therefore I continued silent. Surely in heaven we shall be blessed with a language more expressive of the sacred affections that sometimes fill our souls!"

A short time previous to this, in another letter to her sister, she writes, "Some time past I have been led by degrees into a belief that the body of Methodists are not in that way of worship and of general practice most acceptable to God. It is neither by books, nor conversation, nor, indeed, by any human influence that my mind was first drawn towards its

present state: at this time I shall only say that I do not find my mind free to join the Methodists' form of prayer-meetings and preachings; but have not withdrawn myself from the Society. I never, I think, was so deeply sensible of the insufficiency of every help but that which cometh from above. Sometimes the Almighty sees good to impart light and direction through the medium of friends, but in this instance, in my present circumstances, it seems totally denied me, through these means, perhaps, more fully to wean me from a dependence on an arm of flesh. I will endeavour, then, to look up to Him who has commanded that we should trust in Him, though we sit in darkness and have no light. Should the Lord see good to cause me to pass through a furnace of inward and outward affliction, if it be for the purification of my soul, I wish, through Divine grace, to submit with patience. Oh! may I ever have strength to say, The will of the Lord be done!"

In the winter following, she was called to resign the lovely child, who had become increasingly endeared, being of remarkably affectionate disposition. So far from repining at that afflictive dispensation of Providence, this handmaid of the Lord was aroused to redouble her exertions for the public good. The various schools and establishments for benevolent purposes in which she took a prominent part are works that will follow her; and the precious influence of her presence and counsels will be long and livingly retained.

Testimonial of Hannah Kilham, from James Montgomery.

"It may be truly said of Hannah Kilham that it was given to her not only to believe in the name of the Lord Jesus, but also to suffer for His sake; nor can we doubt but that she was ready at any moment

to lay down her life in the service of those for whom He laid down His life in sacrifice. Having known her for many years, and having often had occasion to glorify God in her, I can honestly testify that during all that period, either at home or abroad, she was one of the most actively and influentially benevolent persons with whom it was ever my privilege to be acquainted. In all our Christian institutions here, for the personal relief of the distressed, the general amelioration of the condition of the poor, or the direct promotion of the Gospel among all classes, so far as being a member of the Society of Friends she could co-operate with persons of other denominations, she was most exemplary and indefatigable in the discharge of every duty which she undertook. But it was more especially in founding and conducting schools for the instruction of children in humble life, both in Great Britain and Ireland, that the energy as well as wisdom and gentleness of her mind was displayed. In later years her plans, simple but comprehensive, admirably adapted to present application, and nobly prospective of future enlargement, to the highest degreee of practicable perfection, for improving the condition, social, moral, and spiritual of the Negroes in their own country, were far beyond mere human praise; for though pride may superciliously disdain, and learning affect to hold in little esteem her humble but hallowed attempts to reduce the crude languages of West Africa to grammatical rules; yet by these it may be presumed that she has begun a work which has not only shown the way, but in some measure prepared it, for eventually and effectually civilizing and evangelizing the barbarous hordes on both sides of the Niger, whom the natives of misnamed Christendom have been conspiring to plunder, enthral, and oppress by the most iniquitous traffic under heaven, for three centuries past!

"She is now gone to her reward,—not of merit, but of grace; the only ground upon which she ever ven-

tured to believe that she might one day enter into the joy of her Lord. For there was a singleness of eye, and sincerity of purpose, as well as an humility of deportment in all that she did on behalf of religion and humanity, which were the pledges of her heart being right with God, while it was kindly affectioned towards her fellow-creatures of every kindred and colour and clime. Worn, but never weary; faint, yet pursuing, she continued patient in well-doing to the end: for when the flesh was weakest the spirit was most willing; and when the outward man was visibly decaying, so as to cause those who loved her to look upon her as one whom they could hope to see but for a very little while, her conduct and conversation, tempered with meekness and fear, proved to all that she was daily renewed in her mind to know what was the good and acceptable and perfect will of her heavenly Father concerning her. At length, under His mysterious permission, she might be said to disappear from among the living. Her surviving friends may well cherish a good hope, that since she 'walked with God' she was not, for God took her.

"Thy light, dear saint, put out in darkness, sleeps
Beneath the gulf o'er which the Negro weeps
When borne to bondage; from the ship of slaves
His tears are wafted homeward on the waves.
"Hidden, but not extinct, below the dark
Deep-bed ocean. When the latest spark
Of nature's conflagration shall expire,
Thy light shall shine above the sinking pyre;—
A ray among the innumerable rays
Which from the ransom'd round their Saviour blaze,
When He makes up His jewels, and no gem
Is wanting in His glorious diadem!"

"Feb. 3rd, 1835."

Some estimable friends of the Society of Methodists, to which she was first united in religious communion,

and who were intimate with her for more than forty years, give the following testimony to her character:—

"Whilst in connexion with our Society, it was no small privilege to be associated with her in visiting the poor. The fervour and affection with which she poured out her soul in the abodes of wretchedness cannot easily be described, and will not be forgotten. The intensity of her feelings for the suffering poor could only be understood and appreciated by those who were her companions; and the remark made by one who highly esteemed her, that her 'very happiness was agony' is the nearest description we can give of the state of her feelings.

"When she removed to the New Connexion of Methodists, although our judgment differed from hers, our friendship was not changed, for that was based on Christian love. Those who knew her best, and loved her most, gave her credit for purity of motive. Sincerity was ever a prominent feature in her character, and we believe there was no declension of piety at that time.

"Hundreds in Sheffield could testify how her whole soul entered into plans for the poor, and how indefatigable and unwearied she was in her efforts to mitigate the various sufferings of human nature. She was held in high estimation by characters of the first respectability in her native town, and she possessed an almost unlimited influence when she advocated the cause of the poor,—an influence which at all times was subservient to public good; for she, by her modest eloquence, always showed self was put in the background.

"The last time she visited us we were united in the observation of her growing spirituality, and the remarkable benignity of her mind and deportment, so that we were constrained to conclude she was ripening for heaven, and could not but fear it would be our last interview on this side eternity.

"Our dear friend was identified with the commencement of some of our most useful and social institutions in this place, and in connexion with them her memory is, and will be blessed!"

"Feb. 1st, 1835."

THE COVENANT HYMN,

Referred to in the early part of the Journal.

God of my life, to Thee
My cheerful voice I raise;
Thy goodness bade me be,
And still prolongs my days:
I see my natal hour return,
And bless the day that I was born!

A clod of living earth,
I glorify Thy name;
From whom alone my birth,
And all my blessings came!
Creating and preserving grace,
Let all that is within me praise!

Long as I live beneath,
To Thee, O let me live!
To Thee my every breath
In thanks and praises give!
Whate'er I have, whate'er I am,
Shall magnify my Maker's name!

My soul and all its powers,
Thine, wholly Thine shall be!
All, all my happy hours
I consecrate to Thee!
Me to Thine image now restore,
And I shall praise Thee evermore!

I wait Thy will to do,
As angels do in heaven!
In Christ a creature new,
Most graciously forgiven;
I wait Thy perfect will to prove,
All sanctified by spotless love.

Then, when the work is done,
The work of faith with power,
Receive Thy favoured son
In death's triumphant hour!
Like Moses, to Thyself convey,
And bear my raptur'd soul away!

Reflections on various Subjects, copied from her Papers.

1. "It is not past resolutions, but the present subjugation of the soul to a higher power that prevents us from falling into trifling folly.

2. "Let all who would do good to their neighbours secure their own independence by contracting their wants.

3. "To encourage an opinion of any one which is too favourable to be consistent with truth, in order to avoid a painful feeling, is in that measure to sacrifice what is eternally valuable to the enjoyment of present ease and gratification. 'I will think well of people because it is pleasant to think well of them,' is very decidedly opposed to that prayer, 'Only seeing in Thy light!'

4. "In receiving the communications of Goodness, in imparting those communications as directed, and in uniting with goodness wherever we behold and feel it, in this we feel the end of our existence is promoted; in this alone we enjoy that happiness which is worthy the name of happiness.

5. "My temper, my spirit, my judgment must be subjected to truth. I am naturally disposed to melancholy; another is equally by nature given to liveliness and vivacity of spirits. Similar circumstances in the experience of each will affect us differently; and what is still more to be noticed, our natural dispositions, so far as they are suffered to take their own course, will induce in us a different, perhaps an opposite judgment respecting the same object. Opinions totally opposed to each other cannot both be right. Is it not probable that both may in some degree be erroneous?

6. "In judging and in acting, I believe those who are truly good will seek not to do their own will, but the will of their Divine Master. They will wait and watch in their spirits for direction from Him, and will be afraid to move except by His command and guidance.

7. "Pure, enlightened, and strong affection leads us to desire the present and eternal good of its object. The love of God is infinitely pure, enlightened and great. He hateth nothing which He hath made!

8. "Finite beings as we are, is it possible that we can have more than a negative idea of infinite duration? Have we in the Scriptures any word which conveys more than a negative idea of eternity?

9. "The different powers and dispositions of men and their various degrees of advancement in truth cause them to dissent from each other in modes of worship, and in many other things.

10. "Christians must obey the command of their Divine Master; they must give themselves up for the good of mankind. In thus living in the spirit of sacrifice they will not only experience the returns of joy and peace resulting from obedience to Him, but they will find it is their happiness to have the dearest and best affections of the soul called into exercise.

11. "May we not be resting too much in negatives?

12. "There is in the world a grievous perversion

of Christian doctrine, and many are more ready to acknowledge in words the mercy that spares and that saves, than to seek a conformity to the Heavenly will in the daily life and conversation.

13. "Many there are, alas! much more ready to acknowledge the corruption of human nature, than willing and watchful to submit to that redeeming Power by which the corruption shall be overcome. Can this dwelling on the dark side enable us to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Oh! that Friends who profess to have their hope in that redemption that can save from all iniquity would do their office in the world, by calling the attention of men to that Divine light and power, the influence of which should be seen in the whole tenour of our conduct and conversation; 'by their fruits shall ye know them.'

14. "How needful it is that the mind be disciplined to self-denial, and how salutary in this respect are many of the restrictions to which as Friends we are subjected, if acting in consonance with our profession.

15. "We have no right to abuse the tenement which is given for the immortal spirit to inhabit, or to eat and to drink that which is not favourable to its well-being.

16. "What is there to be desired in comparison with feeling the guidance and doing the will of our Father who is in heaven? It is He alone who can rightly direct! And is there not a seed of living feeling arising in our Society that is called, and will be called, to spread itself abroad far and near? 'The life is more than raiment.' Ah! then, let us seek to be fed with the life, and guard against outward distraction of whatever kind. We, too, may rest in form, and not maintain the spiritual exercise, the inward watch and dedication.

17. "Christ the Alpha and Omega. In the knowledge of His all-subduing power is our greatest strength; and in that denial of self to which the ex-

perimental knowledge of His power will lead, is our greatest happiness.

18. "Shall we choose our own ways? Who that calls himself a disciple of Christ can apprehend himself at liberty to do this? Shall He not do what He will with His own? Shall He not direct them to devote the time, the talents,—both mental, spiritual, and worldly,—which He has committed to them? Shall He not direct them to devote those talents to the promotion of His glory in the improvement and happiness of His creatures, how, and when, and where He sees it best? And what if some are called, in pursuing these objects, to quit the bosom of a family to which they are bound by ties of the closest and tenderest affection! Has not He who gave them these blessings undoubted right to appoint that degree of suspension of their enjoyment which absence calls for, as much as He has a right to call from this world the endeared relations of parent, wife, or husband?

19. "Interesting society is very grateful, but we must sometimes patiently pursue the path of duty, whether in great or little things, without seeking for particular gratification.

20. "If we had no combat, where would be the conquest? My mind was impressed with the recollection of the affecting exclamation of the 'Dairyman's Daughter' in her dying hour, 'Victory, victory, through our Lord Jesus Christ!'

21. "It must be something beyond reason by which the true disciple can be rightly guided. Our limited capacities are insufficient for apprehending all the circumstances of cases; the different circumstances which may influence the effects of our actions. He who 'leadeth the blind by a way which they know not' can guide the attentive and obedient soul by His secret counsels. Our truest wisdom consists in submission and obedience to those counsels, when we feel the evidence of their origin, whether or not we be

capable of comprehending to what it is that He is leading us.

22. "The grace of God should influence and regulate all our spirit and all our life.

23. "The image of the Redeemer is what we most value and desire. We see something of His likeness in Christians of every sect; we do not expect to see it perfect in any. I wish to love all,—to unite with all; but especially with the most spiritual.

24. "It appears to me that there is something of truth in the peculiar tenets of every sect. Surely, oh my God! the time is drawing nigh in which Thou wilt

> 'Join every soul that looks to Thee,
> In bonds of perfect charity!'

Have we not all one Father? Art not Thou our Father? Thou who art infinitely holy and benevolent? Oh! why are there so many divisions and subdivisions among us? Do away, in mercy, O God! with this spirit of bitterness and selfishness, from those who profess to be the disciples of Jesus, and teach us to love one another in a measure of that goodness in which Thou lovest us all.

25. "Christians should give one hand to that description of people whose principles are most coincident with their own: the other they should give to the family of Heaven, by whatever name they may be called. Their love to mankind in general should in its degree be such as was their Saviour's, who 'poured out His life unto death for their sakes.'

26. "Our writing, our reading, our every employment should be directed to glorify God, and to promote the good of our brethren.

27. "Christians should employ the powers given them in assisting their weaker brethren: the strong should help the weak,—those who are in health, the sick; the wise should communicate of their wisdom

to those who are more ignorant; those who are in the way of life should assist their unhappy brethren who know not the way or the truth.

28. "I wish I had clear views, and greater experience concerning the nature and degrees of love. One degree of love which I observe some persons seem to manifest towards their acquaintance is expressed in a desire to see them pleased and satisfied. A higher, a more generous affection leads those who feel it to seek the spiritual welfare of their friends, by whatever efforts it may be best promoted; whether by treading through the thorny paths of self-denial, or by whatever means our souls may gain the greatest vigour. A sincere friend will in many things act very contrary to the received maxims of worldly friendship, being willing even to sacrifice our love rather than refuse to act so as may best promote our eternal interest. O my God! Thou source of every generons and great affection! increase the power of genuine, heartfelt, and exalted love upon the earth! How precious! how beyond measure valuable is the sincere, enlightened, and affectionate exercise of real friendship?

29. "The same conduct may proceed from different motives. Certain things may be avoided which appear indifferent, from a fear of injuring a weaker brother, or they may be avoided to gain praise,—praise for a supposed principle not possessed.

30. "There are four descriptions of persons who have a claim on the church of Christ:—1st, the young; 2nd, those who are not in a capacity to act for themselves, as the sick, the poor, the aged and infirm; 3rd, those who are out of the way of life; and, 4th, the faithful of different degrees.

31. "In order to our having a right influence in the education of children, we should be what truth will make us, and let the children see what we are, in the measure they are capable of understanding.

32. "The way in which we find greatest strength

and consolation is that in which we have the most awakened sense of our dependence on God. First, we should live to God and to mankind, and in the next place, make our particular friends as comfortable as possible. These duties will not clash.

33. "How desirable it is that the effects of Divine grace should be manifested in those who profess themselves the followers of Jesus, in all the relative exercises of their spirit and life, that thus their light may so shine before men that they may glorify our Father who is in heaven.

34. "Do all the good you can, both in person and by your influence,—but do not delay; and wherever it is possible, do yourself what you would wish to be done.

35. "I dread the thought of becoming like a person I once knew, who was much in the habit of visiting the sick, and attending and exercising at prayer-meetings, &c., and who, I thought, had gone a rapid round in these things without directing much of her attention to the best object. She spoke, and prayed, and visited as it were mechanically, seemed much satisfied with herself, and took frequent opportunities of mentioning her usefulness, as she thought it; but was so far from being fully influenced by that true life which qualifies for usefulness, that when asked on one occasion the state of her mind in a class-meeting of which she was the leader, she answered, 'I have really so much to do in regard to visiting the sick, &c. that I have hardly time to think of my own soul.' The recollection of this character makes me fear lest I should be acting in the same way. I wish in visiting the sick to have my heart influenced by the spirit of true benevolence and compassion, and not to go merely from a sense that it is my duty to go, and therefore I must go. What are works and duties unless they spring from the true source?

36. "I have been reading the address to the king (Charles the Second,) preceding Barclay's Apology.

My heart is warmed with affection for this generous people,—these children of truth. That letter deserves to be written in characters of gold. I would pray that the Spirit that inspired it might inspire the hearts of all mankind with the same noble, the same divine principles. There is an energy, a dig nity in simple truth which makes it manifest to all, except lovers of darkness, that it comes from God. But are the Quakers now what Robert Barclay was when he wrote this epistle? Alas! with what pain would those who are spiritual among them have heard the remarks I have heard :—'Quakers are becoming very much like other people, and soon there will be no difference between them and the rest of the world!' God forbid this should ever be the case! I thank God for permitting me to read what I have read this morning. 'In the hottest times of persecution, and the most violent prosecution of those laws made against meetings, they have boldly stood to their testimony for God, without going into corners, or once hiding themselves, as all other dissenters have done; but they have daily met according to their custom in the public places appointed for that end, so that none of the officers can say of them that they have surprised or overtaken them in a private conventicle, or caught them lurking in their secret chambers; nor, indeed, have they occasion to send out spies to seek them, whom they were sure to find in their open assemblies, testifying for God and the truth.' My soul unites with this people! Oh! that God may revive His work among them, and cause the glory of His power to be made known through their means to the ends of the earth!

37. "To every soul in whom the love of God dwells, the most precious object of desire is the prosperity and extension of the church—the body of Christ. These will not be satisfied in the thought of the church being a secluded, happy people, but will breathe the spirit of Him 'who had compassion on

the multitudes, because they were as sheep having no shepherd.'

38. "Order, like every other good thing, must be the result of principle, and no plans or rules, however excellent, will effect its attainment without a principle which is sufficiently powerful to produce the desired effect of order, and to cause us to abide in it.

39. "Union with the God of truth is the object,—not any union with particular sects of Christians. In proportion as that object is attained, it will truly regulate all the rest.

40. "Happiness implies in its attributes liveliness in our affections, order in our conduct, and energy in our pursuits.

41. "How readily will many persons acknowledge truth, even truth which reproves them when left unapplied to themselves; yet of what use is such an acknowledgment, while at the same time they will resist, sophisticate and evade, the moment any truth is applied to the reproof of their own spirits and conduct. It is as though a man would acknowledge (because he cannot deny it) that the shining of the sun gives light, whilst at the same time he either shuts his eyes against it, or encloses himself in the darkest part of his house, there to pursue his work.

42. "Our wants are claims for mutual kindness.

43. "Corporal punishment may be needful sometimes for the slothful, for by this disease of slothfulness the mind may be brought into a state so torpid and insensible as to receive no impressions but those of which the body is the medium.

44. "Important duties should not make us inattentive to lesser things. We should discharge every duty with all the energy our mind is capable of, and we shall gain greater vigour and peace in our souls by thus fulfilling the will of God. If we act otherwise we heap up food for sorrow to mingle with our joy.

45. "If my spirit were more fully Thine, O God! I know from what I now feel that I should feel more for the desolations of Zion.

46. "It appears to me that the greatest obstruction to the welfare and advancement of society is the want of that combination of feeling that seeks the good of every part of society; and that comprehensiveness of view that will not overlook the nearest, or disregard the most distant object that claims its care.

47. "Is it not almost time that some testimony should be published and freely circulated among professing Christians, tending to counteract the mistaken views that are at times evinced on the awful subject of pure and undefiled religion. Alas! with how little of reverential feeling are subjects of this kind often mentioned by some who would be thought religious, and who on some occasions are making great professions! Pure religion originates in the influence of the Spirit of Christ on the heart, and induces that feeling which desires 'Glory to God in the highest, and on earth peace, good-will toward men!' It feels for all,—desires the good of all; yet knowing the limited nature of human power, it seeks the guidance and direction of Him in whom there is light and life,—a light which is the life of man, an influence which dispels the darkness,—an animating power which strengthens the weakness of our nature, and under the influence of which the mind is imbued with love, joy, peace, gentleness and goodness.

48. "In family meetings the Scriptures and other religious writings are used as mediums of religious instruction; nor is there any prohibition in our principles against such a practice on a larger scale. Yet in those which are avowedly meetings for worship, no outward act as inciting to devotional feeling, or as conveying religious instruction is considered a requisite for the performance of this solemn duty. The object of worship is spiritual, and if we obey the injunction, 'Be still, and know that I am God!' we

shall be brought into a feeling which acknowledges His sovereignty, and which is subjected to His will.

49. "It is religious feeling, and religious conduct,—not forced talk about religion,—that are to be desired in the world.

50. "True religion is productive of real benevolence, and the lowest of a good man's servants is regarded with kind oversight, while his comfort and respectability are considered.

51. "How much are the enjoyments of the mind superior to all animal pleasures! and how much more earnestly should they be desired and sought after!

52. "It is not, as some profess, the love of our own country, but rather the want of love towards other countries, that is the excitement to war.

53. "I feel much on the subject of a loud profession of faith, and clear views, and the neglect at the same time of the fruits of true faith. Some of the good works of Roman Catholics, although not in themselves of merit, would be a healthful ingredient in the composition of the theories of some professors of the present day, who lean too much to antinomianism.

54. "To teach our children that they are not to live to themselves should be a lesson taught them from their earliest infancy.

55. "Meeting-days ought to be seasons of deep feeling. Are we not in danger of too much taking up a passive rest from worldly cares, without earnestly seeking that rest which remains for the people of God?

56. "Some persons appear almost awe-struck in the presence of those who possess great affluence. Riches undoubtedly give power; and where that power is well employed we may see more completely the bent of a man's character, and can judge of his worth more clearly than in some other circumstances; but where these evidences of goodness are lacking, and people merely bend and bow before the power alone,—acquired, perhaps, without any effort of their own,—is not this servility inconsistent with Christian princi-

ples? We must honour all men as men and immortal beings, of whatever nation or tongue they may be.

57. "Particular attention should be given to the best system of early instruction for little children in the principles of Christianity, as far as they are capable of receiving them.

58. "The nearer we come to real simplicity in meetings for religious instruction, doubtless, the better. Let none be led into insincere expressions. People should be willing to obey if they profess to sacrifice, and the mind should bow if we profess to bend the knee. It is yet not a negation in these things that will serve; we may forbear to use forms, and at the same time forbear to seek the power, and rest in something far short of the prevalence of the life. Where, then, shall we find the path in which even the most untaught may be best guarded from right and left-hand errors? Is it not in the sincere use of such outward aids to devotional feeling as will not lead to a violation of truth, and in a watchful direction of the mind towards the Fountain of life?

59. "Without a deeply devoted mind, how fearful are the consequences of living at ease, and in outward enjoyment! The afflictions of Joseph are thus too much forgotten.

60. "To worship God in spirit is, we are told, the alone true and acceptable worship, and is, doubtless, the highest engagement of the human mind. How, then, can any imagine that it is to be just entered upon at will, whatever be the habit of mind, or its general state. Let us plainly avow this, that true worship is an engagement that requires a preparation of mind, that must be sought from Him who is the source of goodness. Still, aids to devotional feeling may be adopted,—such aids as do not profess to be more than they are, and therefore not inconsistent with the truth,—that truth which in all circumstances is required before the Searcher of hearts; and, above all, in this most awful and high engagement of sacred worship.

61. "I have longed that the hope expressed by T. Clarkson in his Illustrations of Peace, 'That human animosities are not to be eternal,' might be more freely spread among the people, and that this and other exemplifications of the principles of peace might be generally circulated in tracts. Peace, not merely as a political advantage, but as a Christian principle arising from love to God and man.

62. "I believe it would be well on the eve of the Sabbath, or after a meeting, to ask, How have my thoughts and feelings been engaged? Have I been bowed in spirit before the Most High, supplicating for ability and help from His heavenly power, and seeking to worship Him in spirit and in truth?

63. "It would be well to recommend to the dispersers of religious tracts, to read with attention those of the deeper class, and have their own minds thus imbued with the important truths to which they would call the attention of others.

64. "As we have the highest authority for singing on some occasions, I cannot by any means consider it as in itself a condemnable practice, but only in its abuses,—only in its being connected with the profession of unfelt experience, and often with a most unholy and unharmonious state of mind.

65. "There are four points of importance in conducting a school on the Lancasterian system:—

"1st, That the governess be at liberty for the general care of the school, and avoid being so much engrossed by attention to individual children as to be prevented attending to the order of the whole.

"2nd, To keep up a constant oversight of the monitors, and to see that they attend well to their classes.

"3rd, To have needles, thread, and everything wanted by monitors for the children, prepared beforehand, so as to avoid having the children unsettled for want of employment.

"4th, Quietly to watch against, and repress the beginnings of unsettlement among the children, and

endeavour to support in all departments, both with monitors and children, a wakeful attention to duty.

"There is a healthful, strengthening, and salutary feeling in order,—order as to occupation, and the timing and placing of things that makes way for much that is good, although it is not everything in itself. There is a possibility of over-estimating these arrangements, and substituting attention to them in the place of a watchful oversight of the whole mind and conduct."

A.—Page 255.

The following account of the illness, death, and character of John Thompson is written by Hannah Kilham, in a letter to a friend :—

"Our dear friend John Thompson, on hearing of his sister's view of going to Africa to unite in the proposed establishment for native instruction, expressed a wish to accompany her, if it should meet the approbation of the African Instruction Committee ; but they, feeling the responsibility that must attach to such an engagement, and the risk of life and health connected with it, wished him to endeavour to feel deeply for himself whether it appeared to be a requiring of duty, since, in their apprehension, nothing short of this could authorize any individual to enter as an agent into the present concern, so far as to go out. Finding the subject thus cast upon himself, he was brought into close conflict of mind ; and, after some days' consideration, he felt best satisfied to repeat his proposal to go to Africa. He told his sister it appeared probable to him that he might never return ; yet, even with this view, he thought it best to offer himself to go, and that it could be of little moment in what place life was resigned. After this, his mind appeared relieved and cheerful : he made his final offer to the Committee, and it was accepted. At the end of the

following week we set sail for Africa. During the storm which we had to encounter in the early part of the passage, it was consoling to me to see my dear friend so firm and quiet amid so much danger.

"Soon after our arrival in Africa, some of our company were invited to the burial of Sister Adele, one of the French nuns, who had devoted themselves to a residence in the Hospital of St. Mary, as attendants on the sick; and shortly after to the burial of Bowdick, to whom we had been introduced the day after our landing, as having recently arrived in the Gambia in the pursuance of his African researches. In a very few weeks from the time of our landing, Captain Smith, with whom we came out from England, died also; and the medical officer who had served the island of St. Mary's during the late rains, was then taken sick, and now evidently sinking under a fixed decline. These frequent mementos of mortality were very impressive to his mind; indeed, he seldom spoke of our prospect of returning home without some conditional expression that showed he felt its uncertainty.

"His conduct in all companies evinced a principle upright and sincere: his society was interesting, his remarks evincing clearness and solidity of judgment, and an integrity of mind that were truly valuable, his dispositions were affectionate and susceptible, and he excelled in those every-day kindnesses which so much contribute to the comfort and enjoyment of life.

"He applied with great industry and fidelity to the appointment he had engaged in, in commencing the agricultural department, and in the care of two boys whom, since our arrival in Africa, we had received into the family, with the view of their being trained as native teachers: he was much impressed with the importance of training such in habits of industry, combined with school instruction, and with such religious instruction as they might be capable of receiving. He much wished that they should not be indulged

in languid, dependent habits, or in a vain estimate of the importance they might acquire in the eyes of their countrymen, or be led to rest in any outward form, as supposing it to constitute the reality of religion; and he wished them to be impressed with the conviction that neither a profession of religion nor any outward performance could be of any avail, unless the heart were imbued with religious feeling, and the conduct governed by pure and upright principles.

"The industry and ingenuity of our dear friend were exercised in a variety of ways to render our abode at the Cape comfortable and agreeable. He had contrived means to provide for the disadvantages of our being so distant from the well, and having, indeed, no springs of water on the ground which was occupied.

"The counteraction of some difficulties in our new settlement, together with the introduction of the plough in a district in which cattle had never yet been taught to labour, could not be brought about without considerable fatigue.

"When I was about to visit Sierra-Leone, he proposed to accompany me. On one occasion, when there, he remarked that it was a matter of comparative little moment in what place or country a man might take up his abode, during the short time he had to remain in this world, and then added quickly, 'I mean short in comparison of a state of future existence;' yet though thoughtful he was not sad.

"On the 24th of 7th mo. we embarked, all apparently in good health. Ann Thompson said, when we were together upon deck, that she thought our friends might be cheered in seeing us come home so well; that she herself had been better in Africa than in Ireland, and that she never saw her brother look better than at present; she thought he was returning home as well as when he left. I do not know what were his own thoughts at that moment, but the last

passage in his journal, written a few days before he left, expressed that, although he was looking towards home, and the enjoyment of again meeting with his family and friends, he could not but feel the uncertainty of the prospect, considering 'the uncertainty of time, and the wide expanse of waters which lay between them.'

"The first night after we had embarked, finding himself greatly affected by the heat of the cabin, he went upon deck at about two in the morning, and slept there for several hours; he was struck with cold, and came down in the morning complaining of the chill, and pain in his limbs. In the evening he was better. The next morning he was still indisposed, and took some medicine. In a few days decided marks of fever appeared: the medicine he took seemed to answer the purpose for the time, but the fever returned from day to day, and was not subdued. We had no medical officer on board; but our dear friend had the kind care of the captain, William Waterman, and others. The fever was of an inflammatory kind, and the symptoms, though decided, were not complicated. The mind of J. Thompson was evidently impressed with a sense of the critical nature of his disorder, and very susceptible and tender. Sometimes he would ask his sister or me to read the Bible to him.

"I could not doubt that it would be well with him, if called away in this sickness; yet sometimes, when alone, and contemplating the prospect of a separation whilst on the great deep, the view was to nature very awful, and almost apalling. Still was my heart sensible that the Most High, who is infinite in wisdom, in knowledge, and in goodness, often carries forward His designs of mercy by means which we cannot fathom, and that He alone can be 'His own interpreter.' In speaking to J. Thompson on this subject, he assented with sweetness and feeling to the expression of a belief that our deepest afflictions are

often, through the direction of Infinite Goodness, made our greatest blessings. I could not doubt, from the state of his mind, evinced before and during his sickness, that Divine love was near him, and the refining influence of the Redeemer's power preparing him for a better habitation.

"The support which was mercifully extended to his beloved sister and myself in the awful moment of departure, the precious feeling of peace which accompanied, and the divine consolation which covered our minds, as a light dispersing all darkness, when we sat beside the remains of our much-esteemed friend, when brought upon deck to be committed to the great deep; these unmerited favours will, I trust, still be held in grateful and humble remembrance. And, oh! that the feeling may be kept alive which was then so sensibly present, that the life that now is is but a little portion of the term of existence, and that we ought ever to act and live under the remembrance that this is not our rest: in thus living, and thus acting, our social affections, and every authorized enjoyment would be heightened, and not diminished. The acknowledgment of God in all our ways would lead us to desire always that He should direct our steps; and feeling also that we hold our friends and our all only at His disposal, we should be the more watchful against every disposition or action that was in any degree unguarded or unkind, and be solicitous for the present and everlasting happiness of those with whom we may be in any degree concerned."

B.—Page 259.

The following letter was addressed to Hannah Kilham, and contains the melancholy tidings of the death of Richard Smith:—

"Bathurst, St. Mary's,
August 18th, 1824.

"I would with pleasure sit down to redeem a parting promise, was not the subject to which I feel bound to draw your attention, one that deeply affects all who feel the least interest in the prosperity of Africa;—I mean the death of Mr. Smith, which I regret to say took place on the morning of the 30th of July, after a severe illness of eight days. His death is much and justly regretted by all there, more especially by the Alcaide and people of Baccow, who seem to have been particularly attached to him. Notwithstanding the very unfavourable season of the year, and the many prejudices they until very lately laboured under, I was pleasantly surprised to learn that a number of both boys and girls were in the habit of regularly attending school twice a-day.

"I am aware that every particular relative to his case may prove interesting to his friends, and therefore will give a brief detail. I went with Mr. Hawkins on the 21st of July to visit Mr. Smith, and found him engaged with six or eight labourers fencing round the house, which he was doing in consequence of the extreme wetness of the day. The evening clearing up, we walked out, and returned by way of the garden; we were highly gratified in finding Mr. Smith in apparently such good health and spirits; his garden also gave great satisfaction, being stored with a variety of very thriving plants. In the course of conversation, during the evening, I enquired his opinion of the situation of the place, which he assured me was very much to his mind, and that he had enjoyed much better health than when at St. Mary's. On the morning of the 22nd he arose about five o'clock, and went out with the plough; the horses from not having been employed in that way for several days, were rather ungovernable, and I have reason to fear he over-

exerted himself, as on returning he complained of being fatigued. I recommended a glass of port-wine, which he took, and afterwards said he felt better. I proposed he should return to St. Mary's with us; but he declined, not thinking anything the matter but a little over-exertion, assuring us that, should he not feel better, he would come early the next morning. With this promise we left him, and heard nothing until the 24th, when he sent a note saying he was again ill. I immediately went to Dr. Wilson, who very kindly furnished him with such medicine and advice as he thought calculated to subdue the complaint, and urged his coming the following morning, and he would gladly furnish him with his apartment in the hospital; but, feeling himself better after this, he did not come until the 26th, when I called upon him, and, though he appeared a good deal reduced and fatigued, I entertained a favourable opinion of his case. I remained with him about an hour and a half, during which time he conversed freely about the country, the fever, and mode of treatment; said he had no pain, and I left him with the great hope of seeing him much better the next day. When I called the following day, I found a blister had been applied to the head, on account of spasms, with which he had been affected: he was then perfectly collected, but spoke little, and said he felt better than for some time before. Fearing lest the attendants should not be to his mind, I proposed that Sandanee should remain with him during the night, which he thought very desirable. When I called with Mr. Morgan in the evening I found him sinking under the complaint, but apparently collected, but averse to conversation.

"On the morning of the 28th he was so exhausted that I lost all hopes of his recovery. Dr. Wilson urged his having frequently arrow-root, sago, port-wine, and chicken-broth; and Mr. Morgan very kindly attended to him during the night. The complaint was, however, too formidable to be subdued,

and he continued gradually to sink, until about half-past three o'clock on the afternoon of the 30th, when he expired without a struggle. Mr. Morgan was with him through the night, and Sandanee had scarcely left his room since the 27th.

"Painful as the irreparable loss of Mr. Smith must prove, I sincerely trust that it will not prevent the Committee from sending out other agents to carry their benevolent plans into effect; but rather stimulate them to renewed exertion.

"I fear many upon hearing of his death will be ready to conclude that he died without accomplishing anything; but so far from this, I am surprised that he could effect so much in the time, or gain the confidence of the natives, and of a person of so much learning and influence as the Alcaide of Baccow, and have so far overcome his prejudices as to be allowed to have a school for the children of the village, which was a very important point gained, and one which has hitherto proved a great barrier against improvement in a Mahommedan country."

THE END.

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INTERESTING WORKS

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